خَيْرُ الزَّادِ

The Best Provision

إلى يوم المعاد من غير الفريضة على هدي خير العباد

To The Day of Judgment,

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“And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness, etc.).”

(Surah Al-Baqarah {197})

“Deeds are easy for people who imagine rewards”.

Ibn AlJawzy from one of the ancestors **–** (Desire dispraise)

“Deeds are heavy in all circumstances for people who don’t know the rewards of these deeds”.

Ibn Rajab – (First choice)

“With knowledge worship becomes easy”.

Ibn Rajab from one of the ancestors (The previous source)

“A believer should call and long himself for Allah’s rewards …

and should not let himself feel sad because life delights are unapproachable …

but should amuse himself with the Hereafter reward …”.

Ibn Sa’ady – (The Truth way)

Dedication

To all Muslims wishing righteousness in themselves, their families and their societies for pleasing of Allah, having the highest grades of Paradise and winning the happiness in Life and the Hereafter with Allah's guidance and support.

Acknowledgements

In the Name of Allah, the Most Gracious, the Most Merciful. May the praise of Allah, in the highest of assemblies, and His peace, safety and security, both in this world and the next, be on Mohammed (peace be upon him), the best of mankind and the seal of the Prophets and Messengers.

First of all, I thank Allah the Almighty for enabling me to finish translating this book and making it a reality. Indeed, this book would not have been realized without His Grace and Guidance.

Special acknowledgement goes to my husband, Dr. Salam Zummo for reviewing the translation and for his very valuable comments on this work.

I am very pleased to thank my sister in Islam Thanaa Munshy for her positive remarks while reviewing this book.

I pray to Allah the Almighty that He will reward me, my parents and all those who have had anything to do with realizing this book. Also, I ask Allah to bless this work and make it a source of enlightenment to those who seek knowledge, truth and guidance. Amen.

Ayat Fawaz Al-Rayyes

Dhahran, Saudi Arabia

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Contents

INTRODUCTION.....7

PREFACE.....ERROR! BOOKMARK NOT DEFINED.

SECTION 1.....13

DEEDS WITH SPECIFIED BENEFITS 13

1. DEEDS RELATED TO PRAYER:.....13
   A- Deeds performed before prayer:.....13
   B- Deeds related to Masjid (Mosques):.....14
   C- Sunnah of Forenoon prayer (Al-duha prayer):.....21
   D- Night Prayer (Qiyam prayer):.....21
2. DEEDS RELATED TO FASTING:.....22
   A-General voluntary fasting:.....22
   B-Fasting Ashura:.....23
   C- Fasting the six days of Shawwal:.....23
   D- Fasting the Day of 'Arafa:.....24
3. TIMES AND PLACES IN WHICH REWARDS ARE DOUBLED AND SUPPLICATIONS (INVOCATIONS) ARE ACCEPTED:.....24
   A- Times in which rewards are doubled and supplications are accepted: 24
   B- Places in which rewards are doubled and supplications are accepted:.....28
4. MEETING OF REMEMBRANCE OF ALLAH:.....30
5. REMEMBRANCE OF ALLAH:.....31
   A- Glorification and praising of Allah and saying, "La ilaha ill-Allah (none has the right to be worshipped but Allah)":.....32
   B- Saying, "La llaha illa-Allah (There is no god but Allah)":.....33
   C- Saying: "Subhan-Allah-al-Adhim wa bihamdihi (Glory be to God, All Praise be to Him, Glory be to God The Great)":.....33
   D- Saying, "Subhanallahi wa bihamdihi (Glory be to God and All Praise be to Him)":.....33
   E- Saying, "Subhan allah, al-hamdu lillaah, laa ilaaha illallaah, allaahu akbar (Glory be to God, All Praise be to God, there is no god but Allah and God is Great)":.....34
   F- Saying, "Glory be to God, and All Praise be to Him according to the entirety of His creation and according to the pleasure of His Self and according to the weight of His Throne and according to the ink of the words praising Him":.....34
   G- Saying, "'La llaha illa-Allahu wahdahu la sharika lahu, lahul-mulku wa lahul-hamd wa huwa 'ala kulli shai'in qadir (There is no god but Allah, He has no partner, to Him belongs the Kingdom, and for Him all praise is due, and He has power over all things)":.....34
6. EXPIATION OF ASSEMBLY:.....36
7. FEAR OF ALLAH:.....36
8. SAYING, "SUFFICIENT IS ALLAH FOR ME" WHEN ONE'S SON IS DEAD:.....37

A- The House of Praise:.....37
B- The Reward of a person losing two or three children:.....38
9. Obedience of the Prophet Mohammad (peace & blessings upon him):38
10. Saying, "Peace and blessings of Allah be upon the Prophet Mohammad":.....40
11. Some supplications and their superiorities:.....41
A- Supplication at Bed-Time:.....41
B- Supplication When one is in Debt and Distress:.....42
12. Reciting Quran:.....42
A-Learning Tajweed (intonation) is compulsory:.....44
13. Memorizing Quran and the superiority of some surah (chapters): 44

SECTION II.....45

DEEDS WITH UNRESTRICTED BENEFITS. (GOOD DEEDS WHOSE BENEFITS REACH OTHERS IN LIFE AS WELL AS THE LAST DAY).45

1. Charity:.....45
2. The virtue of giving food and providing an evening meal for the fasting person:.....48
3. The righteous parents:.....49
4. Deeds whose benefits reach the dead man after his death:.....50
A- The righteous son:.....50
B- Useful Knowledge:.....51
C- Running Charity:.....53
5. Smiling in front of others:.....54
6. Giving Gifts:.....54
7. The rights of a Muslim upon his brother:.....55
A- Peace Greeting and Returning the Greeting:.....55
B- Reply to the one who Sneezes:.....56
C- Visiting the sick:.....57
D- Following the funeral procession:.....57
H- Helping the oppressed Muslim in truth:.....57
8. Removing harm and cleanliness:.....59
9. Giving time to the person who can pay his debt and releasing the person who can't pay his debt:.....59
10. Calling to Allah:.....60
11. Guiding people to Islam and the authentic Sunnah:.....61
12. Woman's obedience to her husband:.....62
13. Supplications which benefits a man and his family:.....63
14. Visiting and loving for the sake of Allah:.....63
15. Social collaboration deeds:.....64
A-Orphan guardianship:.....64
B- Taking care of widows and needy people:.....65
16. Kindness to animals:.....65
17. Fighting and standing guard for the sake of Allah (Jihaad):.....66
18. Good manners a Muslim should follow:.....69
A- Good morality:.....69
19. Forgiveness:.....80

CONCLUSION.....85

Introdution

All praise is due to Almighty, Allah Who says:

(ﭑ ﭒ ﭓ ﭔ ﭕ ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ ﭟ ﭠ ﭡ ﭢ ﭣ ﭤ ﭥ ﭦ ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ ﭴ ﭵ ﭶ ﭷ ﭸ ﭹ ﭺ ﭻ ﭼ ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽ ﷾

of his work was bad , and if his duty is incomplete , then Allah , The Almighty , says check my worshipper's voluntary work and take from it and complete what is missed of his duty and so all of his duties will be like this." Thus, voluntary and good deeds complete the incomplete work, and in addition, there is great reward for those who perform them. Although the voluntary work is easy to perform, the corresponding reward is great.

My Muslim sisters and brothers if you want your work to be accepted by Allah and gain rewards, there are specific conditions for each work.

The first condition: the intention. Omar (may Allah be pleased with him) said: I heard the Prophet Muhammad (peace and blessings of Allah be upon him) said: **"Deeds are only according to intentions and everybody will have according to his intentions."** (Agreed upon). Any Muslim whose deeds and intentions are completely pure to Allah free of hypocrisy and dissimulation Allah will accept his deeds.

The second condition: good deeds should be performed according to God's decree and his Messenger's guidance. Furthermore, any action that similar to actions of the disbelievers and the People of the Book, it will not be accepted. In addition, actions that are innovated or performed to satisfy personal desires will not be accepted.

The hypocrite's deeds are rejected because his intention is corrupted, and he is in the lowest depth of the fire. Allah, The Almighty, says:

(﴿ ۡ ۡ ۡ ۡ ۡ ۡ ۡ ۡ ۡ ﴾)

"Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them". {145} (An-Nisa')

Similarly, deeds which are innovated are rejected because the deeds are corrupted even if the intention is right as the Prophet Muhammad (peace and blessings of Allah be upon him) said: "**If anyone introduces in our matter something which does not belong to it, will be rejected".** And he said: **"Allah retain repentance of the man who practices innovation until he abstains".** (Al Targheeb and Al Tarheeb by Shaykh Al Albany).

This book was written to benefit everybody, to gain the great reward from Allah, The Almighty, to increase our good deeds and to elevate servants and get them closer to Allah. Allah, The Almighty, says:

(ڑ ڒ ړ ڔ ڕ ږ ڗ ڙ ڛ ڜ ڝ ڞ ڟ ڠ ڡ ڢ ڣ ڤ ڥ ڦ ڧ ڨ ک ڪ ګ ڬ ڭ ڮ ڰ ڱ ڲ ڳ ڴ ڵ ڶ ڷ ڸ ڹ ڻ ڼ ڽ ھ ھ ھ ھ ہ ہ ہ ہ ۀ ۀ ہ ہ ۂ ۂ ۃ ۃ) (ۄ ۅ ۆ ۇ ۈ ۉ ۊ ۋ ۏ ۑ ے ۓ ە ۖ ۗ ۘ ۙ ۚ ۛ ۜ ۝ ۞ ۟ ۠ ۡ ۢ ۣ ۤ ۥ ۦ ۧ ۨ ۩ ۪ ۫ ۬ ۭ ۮ ۯ ۰ ۱ ۲ ۳ ۴ ۵ ۶ ۷ ۸ ۹ ۺ ۻ ۼ ۽ ۾ ۿ) (ۀ ہ ۂ ۃ ۄ ۅ ۆ ۇ ۈ ۉ ۊ ۋ ۏ)

“Verily, the Muslims (those who submit to Allah in Islam) men and women, the believers men and women (who believe in Islamic Monotheism), the men and the women who are obedient (to Allah), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allah has ordered and in abstaining from all that Allah has forbidden), the men and the women who are humble (before their Lord Allah), the men and the women who give Sadaqat (i.e.Zakat and alms), the men and the women who observe Saum (fast) (the obligatory fasting during the month of Ramadan, and the optional Nawafil fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allah much with their hearts and tongues. Allah has prepared for them forgiveness and a great reward (i.e. Paradise)”.(Al-Ahzab 35)

in addition, by doing these good deeds a Muslim will get Allah’s support, victory and guidance. Abu Hurairrah reported: the Messenger of Allah said: **“Allah, the Exalted, has said: ‘I will declare war against him who treats with hostility a pious worshipper of Mine. And the most beloved thing with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (voluntary prayers or doing extra deeds besides what is obligatory) until I love him, (so much so that) I become his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his leg with which he walks; and if he asks Me something, I will**

surely give him, and if he seeks My Protection (refuge), I will surely protect him." (Al-Bukhari).

Finally, we ask Allah, the All-Hearing, the All-knowing and the Lord of the Supreme Throne, to accept this work and achieve the benefit to every Muslim, Amen. Whatever good presented in this book is from Allah and otherwise any mistakes are from myself and Satan (May Allah curse him). Praise be to Allah, the Lord of the worlds, and peace and blessings be on prophet Muhammad and on all the prophets of God as well as their righteous followers.

The Author:

Hakam A. Zummo Al-Aqily

Riyadh in 16 April 2005

Preface

All Praise be to Allah and I bear witness that there is no god worthy of worship besides Allah, the First, the Last, the Evident, the Immanent, the one who has knowledge of all things, and I bear witness that Muhammad is his servant and Messenger.

In the following, I will mention some points that help the reader to appreciate and understand the benefit and importance of this book to all Muslims.

It is well known that the most important thing is performing our obligatory duties: the five prayers, Zakat, fasting and Hajj. These deeds were ordained upon us, according to Allah's decree and his Messenger's guidance. It was narrated in Sirah that a man from Al Aarab (Bedouins) came to the Prophet Muhammad (peace and blessings of Allah upon him) and asked him about what Allah has decreed to him, so the Prophet Muhammad (peace and blessings of Allah upon him) told him that Allah has decreed the five prayers, Zakat (almsgiving) from his money, fasting Ramadan and making pilgrimage (Hajj) to the House. Upon hearing this, the man repeatedly said, "Oh Allah I will not do more or less than these duties". When the man left, the Prophet said: **"He succeeded if he said the truth".** (Narrated by Al Shaykhan).

A Muslim's soul is always seeking opportunities for doing more good work to be rewarded more from Allah. Accordingly there are different levels of righteousness due to simple actions like feeding the needy, helping the distressed or glorifying Allah. These duties are not easy to perform unless Allah makes them easy. Our duties could be incomplete or imperfect especially because of the two enemies who are always seducing and misleading us from the righteous path.

The first enemy is the cursed Satan who swore to seduce Adam's progeny. Allah, the Almighty, says:

(□ □ □ □ □ □ □ □ □ □)

"[Iblis (Satan)] said: By Your Might, then I will surely, mislead them all,, Except Your chosen slaves amongst them (i.e. faithful, obedient, true believers of Islamic Monotheism)." (Sad 82,83)

Therefore, Satan always waits for chances to whisper evil to people and tries his best to dismiss them from worshipping Allah. The Messenger Muhammad (peace and blessings of Allah be upon him) said: **"The Satan comes to one of you during his prayer to confuse him until he doesn't know how many Rak'at (prayer unites) he prayed".** (Saheeh El Jame'a). Satan always tries to surround us from all directions as Allah narrated Satan's speech:

(ﭐ ﭑ ﭒ ﭓ ﭔ ﭕ ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ ﭟ ﭠ ﭡ ﭢ ﭣ ﭤ ﭥ ﭦ ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ)

"Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)." (Al-A'raf 17)

(ﭐ ﭑ ﭒ ﭓ ﭔ ﭕ ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ ﭟ ﭠ ﭡ ﭢ ﭣ ﭤ ﭥ ﭦ ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ)

"[Iblis (Satan)] said: O my Lord! Because You misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all ,, Except Your chosen, (guided) slaves among them."(Al-Hijir 39,40)

So, be aware of Satan's plan, May Allah protect us from him.

The second enemy is the self-prompting soul which urges its owner to do

prohibited actions and leave obedience. Those who obey it will be in the hell fire, where as those who overcome it will be successful. Prophet Muhammad (peace and blessings of Allah be upon him) said: **“The wise man is one who blames himself and prepare for the Day of Judgment and the looser is whoever follows his soul’s desires and whishes what is not expected from Allah.”** (At-Tirmidhi) It was narrated that ‘Umar (May Allah be pleased with him) said: **“Make yourselves accounted for before you will be accounted, weigh yourselves before you are weighed and prepare for the Day of Judgment when you will be exposed and nothing is hidden.”**

Obligatory deeds are followed by Sunnah deeds which the messenger Muhammad (peace and blessings of Allah be upon him) had recommended to complete the incomplete duties or to increase the good deeds and rewards. There are many actions and saying other than those, which Allah obligated which help Muslims gain more reward, erase sins and get closer to Allah. Example of such deeds is: praying the Sunnahs after the obligatory prayer Allah decreed, giving charity, voluntary fasting, performing ‘Umrah…etc. (These Sunnahs are easy to the pure soul of Muslims).

To the best of my knowledge, information on voluntary work and Sunnahs is scattered in a lot of books. Therefore, I thought to collect this information as much as I can in one book to be an easily accessible reference for Muslims in their daily lives. I have divided this book into two main sections. The first section is concerned with good deeds that have specified rewards whose benefits are restricted to whoever performs them only, to the exclusion of others. Examples of such good deeds are praying Sunnahs and performing ‘Umrah. The second section is devoted to the deeds with unspecified benefits, defined as the good deeds whose benefits reach others like the family, the neighbor or even the community in large. These benefits are achieved in this life as well as the Last Day. Giving charity and useful knowledge are examples of this group of good deeds.

Note that there are several advantages of classifying the good deeds according to their benefits. For example, this classification helps Muslims to choose the good deeds whose benefits and rewards are more superior. It also helps them to prioritize the good deeds according to their importance, benefits and rewards. In addition, it helps Muslims to categorize the good deeds according to time and place. Throughout this book, I have quoted from the Holy Qur'an, prophetic traditions and speeches of companions and scholars of the religion as much as I could. Finally, I hope from the readers if they find a mistake to write a note or an advice and send to the following address:

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@: advisor07@hotmail.com

We pray to Almighty Allah to benefit us and all Muslims from this book and from whatever we read. May Allah forgive us our sins and guide us to the right path. We also pray to Him to shower His choicest blessings and peace upon His prophet (peace and blessings of Allah be upon him), his pure family, his noble companions as well as those who follow them in righteousness until the Day of Judgment.

Section 1
Deeds with specified benefits
Deeds related to prayer:

A- Deeds performed before prayer:

1- Ablution

Ablution cleans our bodies and purifies our souls from sins and guilt. It was related that Abu Huraira said that The Messenger of God (peace and blessings of Allah be upon him) said: **"when a servant washes his face**

every sin he thought of doing will be washed away from his face with the water, or with the last drop of water, and when he washes his hands every sin they committed will be erased from his hands by the water, or with the last drop of water, and when he washes his feet, every sin his feet have walked towards will be washed away with the water, or with the last drop of water, so that he will emerge pure from all sin."(Muslim). It was related that Humran said that 'Uthman ibn Affan said that the Messenger of God (peace and blessings of Allah be upon him) said: **"whoever performs ablution perfectly as God Almighty commands him then the prescribed prayer wipes out the sins they committed between them."(**Muslim). Also it was related that Uthman said: **"I heard the Messenger of God (prayers & peace be upon him) say: Whoever performs ablution perfectly and then walks to offer the prescribed prayer with the people or in congregation or in the Mosque, God will forgive him his sins."(**Muslim). It is a great bounty from Allah that He decreed ablution to purify us daily. In addition, ablution is one of prayer's requirements where a prayer without ablution is considered to be void. If using water is not possible then sand ablution can be used instead. It was related that Abu Huraira said that The Messenger of God (peace and blessings of Allah be upon him) said: **"Your faces hands and feet will be bright on the Day of Resurrection due to your perfect ablution, so let any of you who can increase the brightness of his head and hands and legs."** (Muslim).

2- Siwak (Arak toothbrush)

The Siwak is Sunnah from our Prophet Muhammad (peace & blessings of Allah be upon him) and it was his practice in addition to being one of an instinctive behavior. Prophet Muhammad (peace & blessings of Allah be upon him) had encouraged his companions to use it especially right before prayer. It was related that Abu Huraira said that the Prophet said:

“Had it not been difficult for the believers - and Zuhair related – **for my nation – I would have ordered them to use the tooth stick before every prayer.”** (Muslim). The Siwak makes Muslim’s mouth purified and has a nice smell in meeting Allah in prayer and not to annoy Angels and Muslims who are praying beside him by bad smells. Furthermore, Siwak has a great reward as it was narrated by Aisha (may God be pleased with her) said that the Prophet said: **“Siwak purifies the mouth and pleases God.”** (Sahih Al- Bukhari).

B- Deeds related to Masjid (Mosques):

1- Walking to Masjid (Mosques):

It was related that Abu Hurairah said that the Messenger of Allah said: **"If anyone purifies himself in his house, and then walks to one of the houses of Allah to fulfill one of the obligations laid down by Allah, then [each one] of his steps will erase one of his sins and the next will raise his degrees."** (Sahih Muslim). Abu Hurairah reports that the Prophet (peace and blessings of Allah be upon him) said: **"If anyone goes back and forth to the mosque [to attend the prayers], Allah will prepare for him a feast in paradise as often as he goes back and forth."** (This is related by Ahmad, al-Bukhari, and Muslim). Indeed, walking to the mosques five times a day increases our reward and reduces our shortcomings and sins. Because of that the best houses are the houses which are the furthest from mosques. There is a story of the sons of Salamah, that they wanted to transfer their houses beside the mosque and when the Prophet of God was informed about this, he told them, “I was informed that you want to transfer beside the mosque”. They said “yes Prophet of God we wanted that”. The Prophet said: “Sons of Salamah, the locations of your houses determine your rewards.” (Muslim). It is also narrated by Abu Musa :The Prophet of God said: **“The people who get tremendous reward for As-Salat (the prayer) are those who are farthest away (from the mosque) and then those who are next farthest and so on. Similarly one who**

waits to pray with the Imam has greater reward than one who prays and goes to bed." (Sahih Al-Bukhari).

2- Purification and Submissiveness while walking to Masjid (Mosques) and in Prayer:

Islam is a religion of purification and as we know that purification and cleanness in body, soul, and heart are required from all Muslims all throughout the day particularly in mosques. We should be clean and wear our best, clean clothes and apply perfume (for men only) when going to the mosque. Allah, the exalted says:

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"O Children of Adam! Take your adornment (by wearing your clean clothes) while praying [and going round (the Tawaf of) the Ka'bah], and eat and drink but waste not by extravagance, certainly He (Allah) likes not Al-Musrifun (those who waste by extravagance)."(Al-A'raf 31).

Unfortunately, in these days we notice many worshipers going to mosques with bad smell coming out from sweat, oil or stinking socks which harm other worshipers and disturb their tranquility and peacefulness while they are praying. The Prophet Muhammad (peace & blessings of Allah be upon him) had described the prayer to Bilal (May God be pleased with him), who used to give the call to prayer, **"Oh Belal comfort us with prayer."** In order to prepare yourselves for prayer the Prophet of God ordered us to come to mosques having peaceful and tranquility. It was narrated by 'Abdullah bin Abi Qatada:

My father said, "While we were praying with the Prophet he heard the noise of some people. After the prayer he said, 'What is the matter?' They replied 'We were hurrying for the prayer.' He said, **'Do not make haste for the prayer, and whenever you come for the prayer, you should come with calmness, and pray whatever you get (with the people) and complete the rest which you have missed."** (Al-Bukhari).

Reflecting upon this Hadith we notice that Prophet of God mentioned tranquility before joining the group prayer although catching group prayer has a great grace especially the (Opening Takbir).

3- Prayer Call (Adhan):

Adhan is an announcement of prayer time, and it is evidence of the Islamic stronghold in the area in which the Adhan is performed. Also it is a proof of presenting God's symbols. Prayer callers are responsible for determining the prayer times; it is according to their call (Adhan) Muslims start to pray and those who wish to fast will break or start their fasting. Prayer call and callers have a great grace as it is mentioned in the Hadith, which was narrated by Isa ibn Talha who said that he was sitting with Mu'awiya ibn Abu Sufian when the caller pronounced the call to prayer. Mu'awiya said: "I heared the Messenger of God (peace and blessings of Allah be upon him) says: **"Those who call to prayer will have the longest necks on the day of Resurrection."** (Muslim). It is recommended for Muslims who hear the Adhan to supplicate, as Jabir (may God be pleased with him) narrated that the Prophet of God said: **"Whoever after listening to the Adhan says, Allahumma Rabba hadhihid da'watit tammah was salatil qa'imah, ati Muhammadanil wasilata wal fadilah, wab'ath hu maqamam mahmuda, alladhi wa'adtahu [O Allah! Lord of this perfect call (of not ascribing partners to You) and of the regular Salat (prayer) which is going to be established! Kindly give Muhammad the right of intercession and superiority and send him (on the Day of Judgement) to the best and the highest place in Paradise which You promised him], then intercession for me will be permitted for him on the Day of Resurrection".** (Sahih Al-Bukhari). Saying this is a means of gaining intercession of the Prophet Muhammad (peace & blessings of Allah be upon him) on the Day of Judgement if God wills, where every body need this badly.

4- Group Prayer (Congregation):

Abu Hurairah (May Allah be pleased with him) reported: **A blind man came to the Messenger of Allah (PBUH) and said: "O Messenger of Allah! I have no one to guide me to the mosque.'' He, therefore, sought his permission to perform Salat (prayer) in his house. He (PBUH) granted him permission. When the man turned away, he called him back, and said, "Do you hear the Adhan (call to prayer)?'' He replied in the affirmative. The Messenger of Allah (PBUH) then directed him to respond to it.** [Muslim]. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, **"By Him in Whose Hand my life is, I sometimes thought of giving orders for firewood to be collected, then for proclaiming the Adhan for Salat. Then I would appoint an Imam to lead Salat, and then go to the houses of those who do not come to perform Salat in congregation, and set fire to their houses on them.''** [Al-Bukhari and Muslim]. From the aforementioned traditions of The Prophet it is clear that group prayer is compulsory unless there is acceptable excuse, such as having a disease that prevents from moving or the blind who doesn't have any body to guide him to the mosque. In addition, missing group prayer in the mosques results in missing great rewards. It was narrated that Abdullah bin Umar said that The Messenger of God (prayers & peace be upon him) said: **"The Salat (prayer) in congregation is twenty seven times superior in degrees to the Salat (prayer) offered by a person alone."**(Sahih Al-Bukhari).

5- Going early to prayer:

It was narrated that Abu Huraira said that Allah's Messenger said: **"Had the people known what is in the call to prayer and in the first row, they would have drawn lots for it. And if they had known what is the reward for the midday prayer, they would have raced for it. And if they had known the reward for the night and**

dawn prayers in congregation they would have joined them even if they had to crawl." (Sahih Muslim). In this speech The Prophet Mohammad (peace & blessings of Allah be upon him) informed us that going early to prayer and praying in the first row has a great honor. It was narrated that Abu Huraira said that The Messenger of God said: **"The best row for men in prayer is the first row and the least is the last one. And the best row for women in prayer is the last row and the least is the first."** (Sahih Muslim).

- Going early especially to the Friday prayer:

It is known that Friday is a greatest day of the week because it has special and great value. It was narrated that Abu Huraira said that The Prophet (peace & blessings be upon him) said: **"The best day upon which the sun rises is Friday, on that day Adam was created, and on it Adam was admitted to Paradise, and on it he was expelled from there, and the Hour will be on a Friday."** (Sahih Muslim). And it was narrated that Abu Huraira said that The Prophet of Allah said: **"We are the last but we will be the first on the Day of Judgment and we will be the first to enter Paradise although the former nations were given the Scripture before us and we were given it after them. But they differed, so God guided us with the Truth about which they disputed. They were commanded to celebrate this day but they differed among themselves about it. So God guided us to it.** He said: **"Friday, is for us and tomorrow is for the Jews and after tomorrow is for the Christians."** (Sahih Muslim).

Allah, the Almighty, specified the Friday prayer in this day. Every week Muslims pray and meet to listen to the Friday speech and preaching. Allah, the Exalted, specified a great reward to Muslims who attend Friday prayer early. It was narrated that Abu Huraira said that The Messenger Mohammad (peace & blessings of Allah be upon him) said: **"Any person who takes a bath on Friday like the bath of Janaba and then goes for the Salat (prayer) (in the first hour i.e. early) it is as if he had**

sacrificed a camel (in Allah's Cause); and whoever goes in the second hour it is as if he had sacrificed a cow; and whoever goes in the third hour, then it is as if he had sacrificed a horned ram; and if one goes in the fourth hour, then it is as if he had sacrificed a hen, and whoever goes in the fifth hour it is as if he had offered an egg. When the Imam comes out [i.e. starts delivering the Friday Sermon (religious talk)] the angels present themselves to listen to the Friday Sermon." (Sahih Al-Bukhari). And it was narrated that Salman Al-Farisi said that The Prophet of God said: **"Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent of his house, then proceeds (for the Jumu'a prayer) (Friday prayer) and does not separate two persons sitting together (in the mosque), then prays as much as (Allah has) written for him and then remains silent while the Imam is delivering the Friday Sermon, his sins in-between the present and the previous Friday would be forgiven."** (Sahih Al-Bukhari).

6- Regular Sunnahs:

Usually our prayers are not perfect because of missing an essential part or Sunnah or remembering matters of life which disturb our prayers and submissiveness or because of Satan's whispers. As we know rewards of prayer increase or decrease according to perfection of the prayer and concentration and submissiveness in prayer while performing it in agreement of Prophet's manners. The Prophet of God (peace & blessings of Allah be upon him) said: **"Perform your prayer in the same manner you had seen me doing".** (Sahih Al-Bukhari). And The Prophet said: **"Usually when the servant finishes his prayer and leaves the rewards of his prayer will not be written just half of the rewards, just third part, just quarter until he said just tenth part".** Therefore, in order to complete the missed rewards of prayer and to increase our rewards our Prophet Mohammad (peace & blessings of Allah be

upon him) had decreed regular Sunnahs which we can perform either before or after prayers. They are twelve prayer units (Raka'at) in the day and night. These Sunnahs are performed as follows:

- Two prayer units (Raka'at) before dawn prayer (Al Fajer prayer). It was narrated that Aisha said that the Prophet said: **"The two Raka'at of the dawn prayer are better than this life and all that it in it".** (Sahih Muslim).

- Four prayer units (Raka'at) before noon prayer (Al Dhuhur prayer) and two Raka'at after it. It was narrated that Aisha said: "The Messenger of God (prayers & peace be upon him) used to pray in my house four Raka'at before noon prayer then go out to lead people in the prayer then come back to pray two Raka'at".

- Two prayer units (Raka'at) after sunset prayer (AlMaghreb prayer). It was narrated that Aisha said: "The Messenger of God (peace & blessings of Allah be upon him) used to lead people in the sunset prayer then come home to pray two Raka'at".

-Two prayer units (Raka'at) after night prayer (Allsha prayer). It was narrated that Aisha said: "The Messenger of God (peace & blessings be upon him) used to lead people in the night prayer then come home to pray two Raka'at".

Praying Sunnahs has another benefit of extra rewards, and is a means for entering Paradise as it was related that Umm Habiba the wife of the Prophet, said that she heard The Messenger of God (prayers & peace be upon him) say: **"Every Muslim who prays to God twelve Raka'at every day other than the obligatory prayer, God will build for him a house in Paradise."** Or **"A house will be built for him in Paradise."** (Sahih Muslim). Also, praying four Raka'at before afternoon prayer ('Aser prayer) has a benefit as Prophet Mohammad (peace & blessings be upon him) said: **May Allah have mercy on a man who prays four Raka'at before Asser prayer."** (Abu Dawud & At-Tirmidhi).

Praying more is good and blessing and bringing a worshiper closer to Allah and gaining a great rewards. It was narrated that Thauban, the freed

slave of The Messenger of God (prayers & peace be upon him) said: I asked The Messenger to tell me of a deed I could do by which God would admit me to Paradise and The Prophet said: **"Prostrate frequently to God Almighty as when you prostrate to God Almighty one prostration God will raise you up one rank, and will blot out one of your sins."** (Sahih Muslim). And it was narrated that Rabyaa ben Kaab Alaslamy said: **I was spending the night with the Prophet Mohammad and after I have served him for his ablution he asked me if I have any thing to request, I replied: I want to be your companion in Paradise. Then he replied: any thing else? I said: that's all. He said: against yourself by having more prostrations."** (Sahih Muslim). The closest a servant of God comes to his Lord is when he is prostrating as The Prophet said: **"The closest a servant of God comes to his Lord is when he is prostrating, so increase your supplications at that time."** (Sahih Muslim).

7- Staying at Mosques between Prayers:

Staying at mosques between prayers has a great importance as The Messenger Mohammad (peace & blessings upon him) said: **"The servant of Allah is regarded in prayer as long as he is in the mosque and waiting for the prayer and the angels say: "O God! Bestow Your Blessings upon him! Be Merciful and kind to him" as long as he keeps at his praying place and does not pass wind".** (Sahih Muslim). And there are many other traditions of the Prophet Mohammad which contain a lot of the topics mentioned above such as the tradition narrated by Abu Huraira that the Messenger of God said: **"The prayer offered in congregation is twenty five times more superior (in reward) to the prayer offered alone in one's house or in a business centre, because if one performs ablution and does it perfectly, and then proceeds to the mosque with the sole intention of offering the prayer, then for each step which he takes towards the mosque, Allah upgrades him a degree in reward and**

(forgives) crosses out one sin (at each step) till he enters the mosque. When he enters the mosque he is considered in prayer as long as he is waiting for the prayer and the angels keep on asking for Allah's Forgiveness for him and they keep on saying: 'O Allah! Be Merciful to him, O Allah! Forgive him, as long as he keeps on sitting at his praying place and does not pass wind". Abu Hurairah (May Allah be pleased with him) reported that the Messenger of Allah (PBUH) said, **"Shall I not tell you something by which Allah effaces the sins and elevates ranks (in Jannah)?'' The Companions said; "Certainly, O Messenger of Allah.'' He (PBUH) said, "Performing the Wudu' thoroughly in spite of difficult circumstances, walking with more paces to the mosque, and waiting for the next As-Salat (the prayer) after observing Salat; and that is Ar-Ribat, and that is Ar-Ribat.''** (Muslim).

-**Staying at the mosque after dawn prayer and praying two raka'at after sunrise:**

It was narrated by Anas bin Malik that the Messenger Mohammad (peace & blessings of Allah be upon him) said: **"whoever prays the dawn prayer in congregation and then sits to remember and glorify Allah until the sunrise and then prays two raka'at his reward is equivalent to Hajj and Umra. He said the Messenger said: a complete one a complete one a complete one".** (At-Tirmidhi).

C- Sunnah of Forenoon prayer (Al-duha prayer):

It was narrated that Zaid ibn Arqam saw people praying the fore-noon prayer, then he said: **"**Do they not know that it is better for them to offer prayer in an hour other than this?" The Messenger of God (prayers & peace be upon him) said**: "The prayer of the devotees is when the sun is fully risen."** (Sahih Muslim). It is forenoon prayer which the Messenger Mohammad (peace & blessings be upon him) commanded his

companion Abu Huraira to perform it regularly and he said: **“My friend (the Prophet) advised me to do three things; to fast for three days every month, to offer the forenoon prayer and to pray Witr before going to sleep.”** (Sahih Muslim). We can notice the great importance of this Sunnah in the following tradition which is narrated by Abu Zarr that the Prophet said: **“Each one of you has to do an act of charity every morning, every magnification of God Almighty is charity, and every praise of God Almighty is charity, and every pronunciation of there is no god but God is charity, and every pronunciation of God is Great is charity, and every enjoining of good is charity, and every forbidding of evil is charity, and the highest reward of these are the two Raka’at of the forenoon prayer.”** (Sahih Muslim). Imagine that you have to pay charity for each bone in your body which contains 360 bones and you may not be able to do it, Allah, The Most Merciful, the Generous, decreed for us the forenoon prayer Sunnah to be equivalent in rewards to all these charity.

D- Night Prayer (Qiyam prayer):

One of the greatest prayer is praying in the dark night specially the last third of the night with the feeling of tranquility, calmness, soul serenity, and the pleasure of talking to Allah, the Almighty. Allah, the exalted, praised Muslims who pray at night as Allah saying:

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“They used to sleep but little by night [invoking their Lord (Allah) and praying, with fear and hope]{17} And in the hours before dawn, they were (found) asking (Allah) for forgiveness{18}.” (Adh-Dhariyat).

Moreover, night prayer is one of the Messenger’s Sunnahs by which Allah, the exalted, commanded him as Allah saying:

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"O you wrapped in garments (i.e. Prophet Mohammad)! {1} Stand (to pray) all night, except a little {2} Half of it, or a little less than that, {3} Or a little more. And recite the Qur'an (aloud) in a slow, (pleasant tone and) style {4}." (Al-Muzzammil).

In addition, the Messenger of God mentioned it in his tradition as it is narrated by Abu Haraira that the Messenger said: **"The best prayer after the obligatory prayers is the night prayer (Qiyam prayer)."** (Sahih Muslim). And the Messenger Mohammad (peace & blessings be upon him) praised his companion Abdul Allah ben Amro as he said: **"The best man is Abdul Allah if he prays the night prayer."** And in another narration he said: **"Don't be like the one who was praying the night prayer and left it."**

1. Deeds related to fasting:

A-General voluntary fasting:

It was narrated by Abu Said al Khudri that the Messenger Mohammad said: **"For every servant of God who fasts one day for God's sake, then God Almighty will distance his face from the Fire by seventy years."** (Sahih Muslim). And it was narrated by Abu Huraira that the Prophet mentioned the Holy tradition of Allah that Allah the Almighty says: ***"All the deeds of Adam's sons (people) are for them, except Sawm (fasting) which is for Me, and I will give the reward for it."*** (Sahih Al-Bukhari). And voluntary fasting is included in this tradition.

Fasting is a tool to protect Muslims from committing lewdness (sin) and prohibited actions. It was narrated by Abdullah that he said, "We were in the company of the Prophet Mohammad and he said: **"He who can afford to marry should marry, because it will help him to lower his gaze (from looking at forbidden things and other women), and save his private parts (from committing illegal sexual acts etc.) and he who cannot afford to marry is advised to observe As-Sawm (the fasts), as Sawm (fasting) will diminish his sexual power."** (Sahih AlBukhari). It is also a practice for souls not to be extravagant in

desires and to remember our poor, needy and homeless brothers who can't find any thing to drink or to eat. When death came to Mu'adh, he said while crying: "I am crying because I will not be able to fast and compete with scholars on acquiring knowledge." And when the death came to Amer ben Qays, he said: "By God, I am not crying fearing from death but I am crying because I will abandon fasting days and praying nights."

B-Fasting Ashura:

It was narrated by Ibn Abbas that he said the Prophet (peace & blessings be upon him) came to Al-Madina and saw the Jews fasting on the day of Ashura. He asked them about that. They replied, "This is a good day, the day on which Allah rescued Bani Israel from their enemy. So, Musa (Moses) observed Sawm (fast) on this day." The Prophet Mohammad said: **"We have more claim over Musa (Moses) than you."** So, the Prophet observed Sawm (fast) on that day and ordered (the Muslims) to observe Sawm (fast) (on that day). (Sahih Al-Bukhari). And to be different from Jews Prophet Mohammad (peace & blessings be upon him) commanded to fast one day after or before 'Ashurah as he said: **"If I will survive until the next year I will fast the nineth."** (Sahih Muslim). He meant that he will fast the ninth with the tenth. Ibnu 'lQayyim said: "The levels of fasting are three, the most perfect level is fasting a day before and a day after 'Ashrah then fasting the nineth and the tenth which a lot of traditions mentioned and the last level is fasting the tenth day only. The bounty of fasting this day the Prophet said: **"Fasting on the day of Ashura will blot out all the sins of the proceeding year."** (Sahih Muslim).

C- Fasting the six days of Shawwal:

It was narrated by Abu Ayyub al Ansari that the Messenger of Allah said: **"Whoever fasts Ramadan and then fasts for the first six days of Shawwal, it will be as if he has fasted continuously."** (Sahih Muslim). This means each good deed will be rewarded as ten times,

Ramadan month will be rewarded as ten months and the six days of Shawwal will be rewarded as two months so Ramadan and the six days of Shawwal will be rewarded as a whole year of fasting and that is in each year continuously. Therefore, don't miss fasting these days to gain the great reward. It is recommended to fast them right after the Festival of Fast-Breaking day (Eid El-Feter) directly.

Note that fasting the festival day is forbidden as well as fasting Friday only, unless one is fasting a day before or after it. However, if a fasting day occurred on Friday such as the Day of 'Arafa or if a man vowed to fast on a certain date and that date occurred on Friday, fasting Friday alone in these cases is permissible. Some scholars of religion said that fasting Friday only is disliked and not forbidden as the Messenger Mohammad (peace & blessings of Allah be upon him) said: **"None of you should fast on a Friday except if you have fasted the day before and will fast the day after it."** (Sahih Muslim).

D- Fasting the Day of 'Arafa:

It is recommended to fast the Day of 'Arafa for the Muslims who are not performing Hajj, and fasting this day is the best worship act in the first ten days of Dhul-Hijja. (the bounty of the ten days of Dhul-Hijja will be discussed in a later section).

Note that, fasting this day for the pilgrim is not legitimate because he has to be strong in performing the acts of worship in this day. It was narrated that Abu Qatada said that the Messenger Mohammad was asked about fasting on the day of Arafat and he said: **It will blot out the sins of last and coming years."** (Sahih Muslim). What is meant by the expiation of sins in the above mentioned tradition as well as the one mentioned earlier in another tradition concerning the day of 'Ashoora', is expiation of small sins only and not great sins. This is because the expiation of great sins requires four conditions which are: sincere repentance, leaving off the sin, never coming back to it and returning rights to their owners if that great sin is attached to people rights.

2. Times and places in which rewards are doubled and supplications (invocations) are accepted:

A- Times in which rewards are doubled and supplications are accepted:

1- Month of Ramada:

Rewards are doubled in the month of Ramadan. The Messenger Mohammad (peace & blessings of Allah be upon him) said: **“The best month comes to Muslims is Ramadan, and the worst month comes to hypocrites is Ramadan.”** (directed by Ahmad and corrected by the scholar Ahmad Shokery). So, be sure to do in this great month, Ramadan, the best deeds such as prayer, charity, zakat and other good deeds. Thanks Allah for giving us this great month and make the acts of worship in it very easy. **Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: “When there comes the month of Ramadan, the gates of mercy are opened, and the gates of Hell are locked and the devils are chained.”** (Sahih Muslim).

-Umra in Ramadan: One of Allah’s bounties upon us is that Allah, the Almighty, made the rewards doubled and ‘Umrah in Ramadan is equivalent to Hajj as the Messenger of Allah told Um Senan when she missed the Farewell Pilgrimage: **“When Ramadan comes perform ‘Umrah, because ‘Umrah in Ramadan is equivalent to Hajj.”** Or he said: **“Hajj with me.”** (Agreed Upon).

-The Night of Al-Qadr: The night of Al-Qadr is a great night because the rewards of worshiping in this night are better than the rewards of worshiping one thousand months, which is approximately eighty three years and four months. Allah, the Almighty said:

**(ﱡ ﭑ ﭒ ﭓ ﭔ ﭕ ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ ﭟ ﭠ ﭡ ﭢ ﭣ ﭤ ﭥ ﭦ ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ ﭴ ﭵ ﭶ ﭷ ﭸ ﭹ ﭺ ﭻ ﭼ ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽ ﷾

(Decree) is?{2} The Night of Al-Qadr (Decree) is better than a thousand months (i.e. worshipping Allah in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months){3}." (Surat Al-Qadr).

In addition, the Holy Quran has been sent down to the lower heavens and the future of every thing for the next year is written in this night. Allah, the exalted, said:

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"We sent it (this Quran) down on a blessed night in the month of Ramadan – the 9th month of the Islamic calendar. Verily, We are ever warning [mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship]{3} Therein (that night) is decreed every matter of ordainments{4}." (Surat Ad-Dukhan).

Moreover, Allah, the Almighty, specially blessed the Muslims with this night. Imam Malek said: I was informed that the ages of the nation of the Prophet Mohammad are shorter than the ages of the previous nations and for that Allah, the exalted, gave him the Holy night of Al-Qadr.

2- The ten days of Thul-Hijja:

Ibn `Abbas (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) said, **"There are no days during which the righteous action is so pleasing to Allah than these days (i.e., the first ten days of Dhul-Hijjah).'' He was asked: "O Messenger of Allah, not even Jihad in the Cause of Allah?'' He (PBUH) replied, "Not even Jihad in the Cause of Allah, except in case one goes forth with his life and his property and does not return with either of it.''**(Al-Bukhari).

To further emphasize the importance of the ten days of Thul-Hijja, Allah, the Exalted, swore on them as Allah say:

(ٻ ٻ ٻ پ پ پ پ ڀ)

"By the dawn;{1} By the ten nights (i.e. the first ten days of the month of Dhul-Hijjah),{2} And by the even and the odd (of all the creations of Allah).{3} (Surat Al-Fajr).

The religious scholars said that the Even (Shafi-iy) means the ten days of Thul-Hijja.

Therefore, make sure that you don't miss these days of Thul-Hijja and perform as much as you can of good deeds such as reading the Holy Quran, giving charity, praying and fasting especially for the Muslims who live in Makkah and Madeena. Particularly, fasting the day of 'Arafa and sacrificing in the Day of Slaughter because they are Sunnahs of the Prophet Mohammad (peace & blessings upon him) as mentioned above.

3- Times in which supplications are accepted:

A- Supplications during the last hours of night:

It was related that Jabir said: "I heard the Prophet say: **'Every night there is a special time during which whatever a Muslim asks Allah of any good relating to this life or the Hereafter, it will be granted to him; and this moment comes every night.'**" (Sahih Muslim). Supplications during the last hours of the night especially when the servant is praying the night prayer (Tahajjud) and talking to Allah in secret; that is one of the occasions of acceptance. The Prophet Mohammad said: **"Our Lord, the Blessed, the Superior, comes down every night to the nearest heaven to us during the last third of the night and He says: (Is there anyone) who invokes Me, (demands anything from Me) so that I may respond to his invocation? (Is there anyone) who asks Me for something so that I may grant him his request? (Is there anyone) who seeks My Forgiveness, so that I may forgive him?"** (Sahih Al-Bukhari). So, try not to miss to worship Allah during the last hours of the night.

B- Invocation (Supplication) between Adhan and Iqamah:

After the adhan, one should make individual supplications, as that is the time when they will most likely be accepted. Anas reported that the Prophet, upon whom be peace, said: **"A supplication made between the adhan and the iqamah is not rejected."** (Related by Abu Dawud, an-Nasa'i, and At-Tirmidhi, who called it hassan sahih), and added "They

asked, 'What should we say, O Messenger of Allah?' He responded, **'Ask Allah for forgiveness and well-being in this world and the Hereafter."**

C- Friday acceptance hour:

One of the special characteristics of Friday that makes it different from the other days of the week is the hour in which invocation is accepted. It was narrated by Abu Huraira that the Messenger of Allah talked about Friday and said: **“There is an hour (opportunity – lucky time) on Friday and if a Muslim gets it while offering Salat (prayer) and asks something from Allah, then Allah will definitely meet his demand.” And the Prophet pointed out the shortness of that time with his hands.** (Sahih Al-Bukhari).

There are different opinions on the timing of this hour. One opinion says that it is when the Imam sits between the two Friday Sermons, whereas another opinion says that it is from the end of the speech of Friday until the end of prayer. Another opinion says that it is during the last hour of Friday after the afternoon prayer (Asser prayer) and this is the best opinion as Abu Sa'id and Abu Hurairah report that the Messenger of Allah said: **"On Jumu'ah there is a time that if a believing slave asks Allah during it for some good, [Allah will definitely] give it to him, and that time is after the 'asr salah (afternoon prayer)."** (This is related by Ahmad. Al-'Iraqi calls it sahih).

D- Supplication upon breaking the fast:

The Prophet Mohammad said: **“A fasting person, upon breaking his fast, has a supplication that will not be rejected.”** (narrated by Ibn Majah). Therefore, it is recommended for a fasting person to invoke and ask Allah upon breaking his fast, and that is one of Allah’s bounties upon his fasting slaves as the Prophet of Allah said: **“Three people will not have their supplication rejected: a fasting person until he breaks his fast, a just ruler, and an oppressed person.”** (directed by At-Tirmidhi).

E- Supplication on the Day of ‘Arafah:

The Prophet Mohammad (peace & blessings upon him) said: "The best supplication is that of the Day of ‘Arafah, and the best thing that I and other Prophets before me said is: 'La ilaha illallahu wahdahu la sharika lahu lahul mulk wa lahul hamd wa huwa 'ala kuli sha'in qadeer (There is no deity worthy of worship but Allah Alone. He has no partners. To Him alone belongs the Kingdom, and all praise. In His hand is all the good, and He has power over all things)." (reported by At-Tirmidhi).

F- Supplication after reading the whole Qur’an:

It was narrated that Anas used to gather his family after reading the whole Qur’an and invoke and say this is a time that supplication is accepted.

G- Supplication while drinking Zamzam water:

A person drinking Zamzam water should intend and hope for healing, blessings and whatever is best for him in this life and in the hereafter. It was narrated by Jaber bin Abdullah that the Prophet (peace be upon him) said: **"The water of Zamzam is (good) for whatever it is intended."**

B- Places in which rewards are doubled and supplications are accepted:

1- The Sacred Mosque (Al-Masjid Al-Haram) at Makkah:

The Prophet Mohammad said: “One Salat (prayer) in my mosque is better than one thousand prayers in any other mosque except Al-Masjid Al-Haram and one Salat (prayer) in Al-Masid Al-Haram is better than one hundred thousand prayers in this mosque.” (narrated by Ahmed and Ibn Khozayma). It is the first mosque to which it is decreed to set out on a journey. Moreover, it is the house of Allah on His earth; that Allah made it safe for people. Muslims from all aver the world go to it and love it. It is the second of the two Prayer Directions and the first of the two of Holy mosques (Al-Masjid Al-Haram and the Prophet’s Mosque).

2-The Mosque of the Prophet at Al-Madina:

The mosque of Allah’s Messenger at Al-Madina is the second of the two Holy Mosques that the Prophet Mohammad has built when he came to Al-Madina to be the place in which Muslims meet and perform their worship and the center of teaching and learning from where the noble companions had graduated to spread Islam all over the world. It was narrated by Abu Huraira that the Prophet Mohammad said: **“Between my house and my pulpit there is a garden from amongst the gardens of Paradise, and my pulpit is over my Haud (tank i.e. Al-Kauthar).”** (Sahih Al-Bukhari).

It was narrated by Abu Huraira that the Prophet of Allah said: **“One Salat (prayer) in my mosque is better than one thousand prayers in any other mosque except Al-Masjid Al-Haram.”** (Sahih Al-Bukhari).

3- Al-Aqsa Mosque of Jerusalem:

Allah says:

(ٿ ٹ ٹ ٺ ٺ ٹ ٹ ٺ ٺ ٻ ٻ ٻ ٻ ٱ)

“Glorified (and Exalted) be He (Allâh) [above all that (evil) they associate with Him] [Tafsir Qurtubî]Who took His slave (Muhammad SAW) for a journey by night from Al-Masjid-al-Harâm (at Makkah) to the farthest mosque (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad SAW) of Our Ayât (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer” {1} (Surat Al-Isra’).

It is the first of the two Prayer Directions and the night journey of the Prophet Mohammad from where he ascended to the heavens. Furthermore, it is one of the mosques that Muslims set out on a journey to visit it. It was narrated by Abu Huraira that the Prophet Mohammad (peace & blessings be upon him) said: **“Do not set out on a journey**

except for three mosques i.e. Al-Masjid Al-Haram (at Makka), Masjid Ar-Rasul (the mosque of Allah's Messenger at Al-Madina), and Masjid Al-Aqsa, (Al-Aqsa, mosque of Jerusalem)." (Sahih Al-Bukhari). Note that, a prayer in Al-Aqsa mosque is equivalent to five hundred prayers in other mosques except the sacred mosque at Makka and the Prophet's mosque at Al-Madina.

4- The Mosque of Quba':

It was narrated by Osayed ben Hodair Al-Ansari that the Prophet of Allah said: **"The prayer in Quba' mosque is equivalent to 'Umrah."** (narrated by At-Tirmidhi).

5- Supplication at the door of Ka'ba (Al-Multazam):

Supplication at the door of Ka'ba is accepted as the Prophet Mohammad (peace & blessings of Allah be upon him) said: **"Don't miss to make supplication between the black stone and the door of Ka'ba."** And he said also: **"Al-Multazam (the door of Ka'ba) is a place that every supplication in it is accepted and anyone who makes supplication in this place it will be accepted."**

H- People whose supplications are accepted: supplications of Oppressed person, Traveler and Parent:

It was narrated by Abu Huraira that the Prophet of Allah said: **"Three supplications are accepted with no doubt: supplications of oppressed person, supplication of the traveler and the supplication of the parent for his child."** (narrated by At-Tirmidhi).

3. Meeting of Remembrance of Allah:

The Prophet of Allah said: "Whoever gathers in the houses of God and recites the Book of God and learns and teaches the Qur'an, serenity and mercy will descend upon them and cover them, the angels will surround them and God will make mention of them before those near Him." (Sahih Muslim). This great honor and the four things Allah will give as mentioned

in the above tradition are just for Muslims who gather in the remembrance of Allah. It was narrated by Abu Hurairrah that The Prophet said: **“Allah 's Apostle said, "Allah has some angels who look for those who celebrate the Praises of Allah on the roads and paths. And when they find some people celebrating the Praises of Allah, they call each other, saying, "Come to the object of your pursuit.' " He added, "Then the angels encircle them with their wings up to the sky of the world." He added. "(after those people celebrated the Praises of Allah, and the angels go back), their Lord, asks them (those angels)-though He knows better than them-'What do My slaves say?' The angels reply, 'They say: Subhan Allah, Allahu Akbar, and Alham-du-lillah, Allah then says 'Did they see Me?' The angels reply, 'No! By Allah, they didn't see You.'**

Allah says, How it would have been if they saw Me?' The angels reply, 'If they saw You, they would worship You more devoutly and celebrate Your Glory more deeply, and declare Your freedom from any resemblance to anything more often.' Allah says (to the angels), 'What do they ask Me for?' The angels reply, 'They ask You for Paradise.' Allah says (to the angels), 'Did they see it?' The angels say, 'No! By Allah, O Lord! They did not see it.' Allah says, How it would have been if they saw it?' The angels say, 'If they saw it, they would have greater covetousness for it and would seek It with greater zeal and would have greater desire for it.' Allah says, 'From what do they seek refuge?' The angels reply, 'They seek refuge from the (Hell) Fire.' Allah says, 'Did they see it?' The angels say, 'No By Allah, O Lord! They did not see it.' Allah says, How it would have been if they saw it?' The angels say, 'If they saw it they would flee from it with the extreme fleeing and would have extreme fear from it.' Then Allah says, 'I make you witnesses that I have forgiven them."' Allah's Apostle added, "One of the angels would say, 'There was so-and-so amongst them, and he was not one of them, but he had just come

for some need.' Allah would say, 'These are those people whose companions will not be reduced to misery.' " (Sahih Al-Bukhari).

4. Remembrance of Allah:

Allah the Almighty says:

(﴿ ﴾ ﴿ ﴾ ﴿ ﴾ ﴿ ﴾ ﴿ ﴾ ﴿ ﴾ ﴿ ﴾ ﴿ ﴾)

"The men and the women who remember Allah much with their hearts and tongues, Allah has prepared for them forgiveness and a great reward (i.e. Paradise)."{35} (Surah Al-Ahzab).

That is the reward of Muslims who remember Allah, and the benefit of the remembrance of Allah is mentioned in the following as Allah says:

(﴿ ﴾ ﴿ ﴾ ﴿ ﴾ ﴿ ﴾ ﴿ ﴾ ﴿ ﴾ ﴿ ﴾ ﴿ ﴾ ﴿ ﴾ ﴿ ﴾ ﴿ ﴾)

"Those who believed (in the Oneness of Allah), and whose hearts find rest in the remembrance of Allah, verily, in the remembrance of Allah do hearts find rest."{28} (Surah Ar-Ra'd).

And Allah says:

(﴿ ﴾ ﴿ ﴾)

"Therefore remember Me (by praying, glorifying). I will remember you"{152} (Surah Al-Baqarah).

The Messenger of Allah (peace & blessings be upon him) said: **"The Mufarradun have gone on ahead.** They asked: 'O Messenger of God, who are the Mufarradun?' He said: **'They are the men and women who remember God frequently.'"** (Sahih Muslim). It was narrated by Abu Huraira that the Prophet said: **"God has said: 'I am toward My servant as he thinks I am, and I am with him if he remembers Me. If he remembers Me by himself. I remember him by Myself, and if he remembers Me among the people, I remember him among those who are better than they."** (Sahih Muslim). There are a lot of evidences in the Holy Quran and traditions talking about the virtues of remembrance of Allah and the following are some examples of remembrance along with the rewards for each one:

A- Glorification and praising of Allah and saying, “La ilaha ill-Allah (none has the right to be worshipped but Allah)”:

The Prophet Mohammad said: **“Whoever glorifies Allah thirty three times, praises of Allah thirty three times, magnifies Allah thirty three times and says ‘There is no god but Allah, He has no partner, to Him belongs the Kingdom, and for Him all praise is due, and He has power over all things,’ one hundred times after each prayer, will be forgiven all his sins even if they were as much as the foam of the sea”.** (Sahih Muslim).

When Fatima Az-Zahra’a asked her father, the Prophet Mohammad (peace & blessings be upon him) to give her a servant to help her in finishing house work, the Prophet told her and Ali: **“Shall I tell you of something which is better for you than a servant? When you go to your bed, say ‘God is Great’ thirty-four times, and ‘All Praise be to God’ thirty-three times, ‘All thanks be to God’ thirty-three times, for that is better for you than a servant.’”** (Sahih Muslim).

It was narrated by Sa’d ibn Abu Waqqas (May Allah be pleased with him) reported: **We were with the Messenger of Allah (PBUH) when he asked, "Is anyone of you unable to earn a thousand good deeds?'' One of those present asked: "How can one earn thousand good deeds in a day?'' He (PBUH) replied, "By saying: Subhan Allah a hundred times, then one thousand good deeds will be recorded for him or one thousand sins will be blotted out from his record.''** (Muslim).

B- Saying, “La llaha illa-Allah (There is no god but Allah)”:

The Prophet Mohammad said: **“Say ‘I bear witness that there is no god but Allah’ as much as you can before you die and remind the people about to die to say it.”**

The Prophet Mohammad said: **“The Prophet Noah (peace be upon him) told his son when he is about to die: I command you to say ‘There is no god but Allah’ if the seven heavens and the seven**

earths were put in a balance comparing with saying 'there is no god but Allah', 'there is no god but Allah' would weigh more." (narrated by Ahmed and corrected by Al-Albani). In another tradition, the Prophet Moses said: **"Oh Allah teach me of say something to remember you and invoke you with it." Allah said: "O Moses say 'There is no god but Allah'", he said: "O Allah, all your servants say like this." Allah said: "O Moses if the seven heavens and the seven earths were put in a balance comparing with saying 'There is no god but Allah', 'There is no god but Allah' would weigh more."** (narrated by ibn Hibban and Al-Hakim). This great saying has a meaning of denying all deities except Allah only, and a meaning of worshipping Allah only. It was narrated by Abi Dharr that the Prophet (peace & blessings be upon him) said: **"Whoever said La llaha illa-Allah (There is no god but Allah) and then died, he will enter Paradise."** (Agreed Upon).

C- Saying: "Subhan-Allah-al-Adhim wa bihamdihi (**Glory be to God, All Praise be to Him, Glory be to God The Great)":**

The Prophet Mohammad (peace & blessings be upon him) said: **"Whoever says Subhan-Allah-al-Adhim wa bihamdihi (Glorified is Allah, the Great, with all praise due to Him), will have a palm tree planted for him in Paradise."** (Reported by Tirmizhi who considers it a sound hadith.). And The Prophet said: **"There are two words which are light upon the tongue, but heavy upon the scale, and beloved to The Most Merciful, and these are: 'Glory be to God,' 'All Praise be to Him, Glory be to God The Great (Subhan-Allah-al-Adhim wa bihamdihi).'"** (Sahih Muslim).

D- Saying, "Subhanallahi wa bihamdihi (Glory be to God and All Praise be to Him)":

It was narrated by Abu Zarr that the Prophet said: **"Shall I tell you what are the most beloved words to God Almighty?' I said: 'O**

Messenger of God, tell me what are the most beloved words to God Almighty.' Then he said: 'The most beloved words to God Almighty are: 'Glory be to God and All Praise be to Him.' (Sahih Muslim). It was narrated by Abu Huraira that the Prophet said: **"Whoever says Subhanallahi wa bihamdihi (glory be to God and all Praise be to Him) a hundred times during a day, will have all his sins wiped off even if they were as numerous as the foam on the surface of the sea."** (Sahih Al-Bukhari).

E- Saying, "Subhan allah, al-hamdu lillaah, laa ilaaha illallaah, allaahu akbar (Glory be to God, All Praise be to God, there is no god but Allah and God is Great)":

The Prophet Mohammad said: **"In the Night Journey (Al-Isra' night) I met the Prophet Abraham and he said: 'O Mohammad send greetings to your Muslim nation and tell them that the soil (earh) of Paradise is good (pure) and it's water is sweet and it is hollows (qya'n)and it's planting is saying 'glory be to God, All Praise be to God, there is no god but Allah and God is Great.'"** (narrated by El-Tirmidhi). It was narrated by Abu Huraira that the Prophet said: **"The pronouncement of 'Glory be to God, all praise be to God, there is no god but Allah and God is Great,' is dearer to me than all things over which the sun rises."** (Sahih Muslim).

F- Saying, "Glory be to God, and All Praise be to Him according to the entirety of His creation and according to the pleasure of His Self and according to the weight of His Throne and according to the ink of the words praising Him":

It was related that Juwhariya said: **"The Messenger of God went out in the morning while I was occupied in offering the dawn prayer in my place of worship. He came back in the forenoon and I was still sitting there. He asked me: 'Have you remained in the same place since I left you?' I said: 'Yes.' Then the Messenger of God said: 'I**

recited four words three times after I left you and if these are to be weighed against what you have recited since the morning they would outweigh them, they are: 'Glory be to God, and All Praise be to Him according to the entirety of His creation and according to the pleasure of His Self and according to the weight of His Throne and according to the ink of the words praising Him.'" (Sahih Muslim).

G- Saying, "'La llaha illa-Allahu wahdahu la sharika lahu, lahul-mulku wa lahul-hamd wa huwa 'ala kulli shai'in qadir (There is no god but Allah, He has no partner, to Him belongs the Kingdom, and for Him all praise is due, and He has power over all things)":

The Prophet of God said: **"Whoever says in the morning 'La llaha illa-Allahu wahdahu la sharika lahu, lahul-mulku wa lahul-hamd wa huwa 'ala kulli shai'in qadir' (There is no god but Allah, He has no partner, to Him belongs the Kingdom, and for Him all praise is due, and He has power over all things) will be as if he had manumitted one of Ismail's descendants and ten sins will be erased and ten virtues will be added and it will shield him from Satan until the night, and similarly if he says that in the evening until the morning."** (narrated by Majah).

Abu Hurairah reported that the Prophet, peace be upon him, said, **"Whoever says, 'La llaha illa-Allahu wahdahu la sharika lahu, lahul-mulku wa lahul-hamd wa huwa 'ala kulli shai'in qadir' (There is no god but Allah, He has no partner, to Him belongs the Kingdom, and for Him all praise is due, and He has power over all things) a hundred times during a day will have a reward equivalent to the reward for freeing ten slaves. Besides, a hundred good deeds will be recorded for him and a hundred bad deeds of his will be wiped off, and it will be a safeguard for him from Satan that day until evening, and no one will be better in**

deeds than such a person except he who does more than that.'' (Bukhari, Muslim, Tirmidhi, Nasa'i, and Ibn Majah).

H- Saying, There is no strength nor power except with God (La haul a walaquwata illa bil-lah):

It was narrated by Abu Musa: We were in the company of the Prophet on a journey, and whenever we ascended a high place, we used to say Takbir (in a loud voice). The Prophet said, **"O people! Be kind to yourselves, for you are not calling upon a deaf or an absent one, but You are calling an All-Hearer, and an All-Seer."** Then he came to me as I was reciting silently, "La haul a wala quwwata illa bil-lah"(There is no strength nor power except with God). He said, **"O 'Abdullah bin Qais! Say: La haul a walaquwata illa bil-lah (There is no strength nor power except with God), for it is one of the treasures of Paradise."** Or he said, **"Shall I tell you a word which is one of the treasures of Paradise? It is: La haul a wala quwwata illa bil-lah (There is no strength nor power except with God)."** (Agreed Upon).

5. Expiation of assembly:

Abu Hurairah reported that the Prophet,(peace be upon him) said, **"If anyone sits in an assembly where there is much clamor and says before getting up to leave, Subhanaka Allahumma wa bihamdika, ashadu an-la illaha illa-anta, astaghfiruka wa atubu ilayka (Glory be to You, O Allah, and I begin with declaring all praise is due to You, I testify that there is no god but You; I ask Your pardon and turn to You in repentance), he will be forgiven any sin that he might have committed while in that assembly."** (Tirmidhi and Al-Baihaqi, (Kitab ad-D'wat Al-kabir)).

6. Fear of Allah:

Allah the Almighty says:

(ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ)

"But for him who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise)"{46} (Surat Ar-Rahman).

And Allah says:

(□ □ □ □ □ □ □ □ □ □ □ □ □ □ □)

"But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts. {40} Verily, Paradise will be his abode." {41} (Surah An-Naziat).

Also Allah says:

(ۆ ۆ ۇ ۇ ڭ ڭ)

"Truly, the Muttaqun (the righteous) will be amidst Gardens and water-springs (Paradise)."{45} (Surah Al-Hijr).

Fear of Allah is a way for the servant to make obedience and avoid prohibited acts. Allah says:

(□ □ □ □ □ □ □ □ ـہ ہ ۀ ۀ)

"Is one who is obedient to Allah, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)?" {9} (Surah Az-Zumar).

Allah says:

ٻ ٻ □ □ □ □ □ □ □ □ □ □ □ □ □ □ ئې ئې ى ى □ □)

(ٺ ٺ ٹ ٹ ٿ ٿ ٽ ٽ ڀ ڀ ڀ ڀ پ پ پ پ ٻ ٻ

"Verily, those who live in awe for fear of their Lord; {57} And those who believe in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord; {58} And those who join not anyone (in worship) as partners with their Lord; {59} And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities have been accepted or not), because they are sure to return to their Lord (for reckoning). {60} It is these who hasten in the good deeds, and they are foremost in them [e.g. offering the compulsory Salat (prayers) in their (early) stated, fixed times and so on].{61} (Surat Al-Muminun).

Religious scholars are the most fearful people of Allah because they know Allah's Great, His Majestic verses and His strictness in punishment of rebellious people. Allah says:

(ﯿ ﯾ ﯽ ﯼ ﯻ)

"It is only those who have knowledge among His slaves that fear Allah. {28} (Surat Fatir).

It was narrated by Abu Huraira in the Hadith of the seven kinds of people who Allah puts under His shade when there is no shade but His shade, one of them **(A man was invited by a woman who has a high status and beauty and he said: 'I fear of Allah').** In another Hadith which was narrated by ibn Abbas, he said: I heard the Prophet Mohammad said: **"Two eyes are prevented from fire, an eye that cried from fear of Allah and an eye that spent the night awake guarding for the Path of Allah."** (directed by El-Tirmidhi).

7. Saying, "Sufficient is Allah for me" when one's son is dead:

A- The House of Praise:

Tirmidhi reports from Abu Musa al-Ash'ari that the Prophet, peace be upon him, said: "When a child of a servant of Allah passes away, Allah says to the angels: 'Did you take the soul of My servant's child?' They say: 'Yes.' He, the Almighty, says: 'Did you take away the apple of my servant's eye?' They say: 'Yes.' He, the Almighty says: 'What did My servant say at this?' They say: 'He praised You and said: "Inna lillahi wa inna ilayhi raji'a un (Verily we belong to Allah and to Him shall we return)." At this Allah says: ' Build for My servant a mansion in Paradise and call it the House of Praise (bayt al-hamd)'."(Tirmidhi says this is a sound hadith).

B- The Reward of a person losing two or three children:

Bukhari reported from Anas that the Prophet, peace be upon him, said: "A Muslim who loses three of his children before they come of age will be brought to Paradise by Allah as a mercy to him for losing them."

Bukhari and Muslim reported from Abu Sa'id al-Khudri that he said: "Some women asked the Prophet, peace be upon him: 'Appoint a (separate) day to (admonish) us.' The Prophet, peace be upon him, told them: 'If a (Muslim) woman's three children die, they will be a protection for her from Hell.' A woman asked him, 'And what if two of her children die?' He replied: 'And (even) if two of her children die'."

8. Obedience of the Prophet Mohammad (peace & blessings upon him):

The Messenger of Allah is our leader, and an excellent example for us. In obeying him, goodness and success are achieved, whereas in disobeying his commandments, evil and evident loss are occurred in the life and the Hereafter. Allah the exalted says in His holy book:

(ی ی ی ی)

"Indeed in the Messenger of Allâh (Muhammad) you have a good example to follow for him who hopes in (the Meeting with) Allâh and the Last Day and remembers Allâh much."{21} (Surat Al-Ahzab).

Moreover, obeying the Messenger is obeying Allah. Allah says:

(پپ ٻ ٻ ٻ پ)

"He who obeys the Messenger (Muhammad), has indeed obeyed Allâh."{80} (Surat An-Nisa).

Furthermore, obeying Allah and His Messenger is a way to gain the highest levels in Paradise. Allah says:

(ڑ ڑ ژ ڈ ڈ ڎ ڌ ڌ ڍ ڍ ڇ ڇ ڃ ڃ ڄ ڄ ڃ ڃ ڇ)

"And whoso obeys Allâh and the Messenger (Muhammad), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the Siddiqûn (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr AsSiddiq), the martyrs, and the righteous. And how excellent these companions are!" {69} (Surat An-Nisa).

And it is a way for the slaves to achieve Allah's love. A means by which the sins are expiated. Allah says:

(ﭐ ﭑ ﭒ ﭓ ﭔ ﭕ ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ ﭟ ﭠ ﭡ ﭢ ﭣ ﭤ ﭥ ﭦ ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ)

"Say (O Muhammad to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you of your sins. And Allâh is Oft-Forgiving, Most Merciful." {31} (Surat Al-Imran).

Allah ordained Muslims to obey His Messenger and take his orders and avoid his prohibitions in every thing he came with of speeches, actions, silent approvals or Sunnahs. Allah says:

(ﭐ ﭑ ﭒ ﭓ ﭔ ﭕ ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ ﭟ ﭠ ﭡ ﭢ ﭣ ﭤ ﭥ ﭦ ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ)

"And whatsoever the Messenger (Muhammad) gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allâh." {7} (Surat Al-Hashr).

It is required to obey Allah's Messenger because he is Allah's mercy gifted to us, and he came to save mankind and to guide them to the true path. Allah says:

(ﭐ ﭑ ﭒ ﭓ ﭔ ﭕ ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ ﭟ ﭠ ﭡ ﭢ ﭣ ﭤ ﭥ ﭦ ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ)

"Verily, there has come unto you a Messenger (Muhammad) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad) is anxious over you (to be rightly guided, to repent to Allâh, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (Mohammad is) full of pity, kind, and merciful." {128} (Surat At-Taubah).

Also, Allah the Almighty says:

(ﭐ ﭑ ﭒ ﭓ ﭔ ﭕ ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ ﭟ ﭠ ﭡ ﭢ ﭣ ﭤ ﭥ ﭦ ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ)

"And We have sent you (O Muhammad) not but as a mercy for the 'Alamîn (mankind, jinns and all that exists)." {107} (Surat Al-Anbia').

Allah also says:

(ﭐ ﭑ ﭒ ﭓ ﭔ ﭕ ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ ﭟ ﭠ ﭡ ﭢ ﭣ ﭤ ﭥ ﭦ ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ)

“And We have sent you (O Muhammad) only as a bearer of glad tidings and a warner.” {56} (Surat Al-Furqan).

9. Saying, “Peace and blessings of Allah be upon the Prophet Mohammad”:

Allah says:

(ۚ ۞ ۚ ۚ ۚ ۞ ۚ ۚ ۚ ۚ۞ ۚ ۚ ۚ ۞ ۚ)

“Allâh sends His Salât (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad) and so do His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. AsSalâmu 'Alaikum).” {56} (Surat Al-Ahzab).

The Prophet Mohammad (peace & blessings be upon him) said: **“Whoever blesses me and says: ‘Peace & blessings be upon me’ one time, Allah will bless him ten times.”** (Sahih Muslim).

And he said: **“Whoever says: ‘Peace be upon me’, Allah will give me my soul back in order to reply on him.”** (narrated by Abu Dawod).

It was narrated by Aby Talha that the Prophet of Allah said: **“Gabriel came to me and said, “O Muhammad, does it please you that your Lord, the Mighty the Glorified, says, ‘If anyone of your nation praises and venerates you once, I will praise him ten times. And if any of your nation sends peace upon you once, I will send peace upon him ten times.” So I said, “Yes.”** (narrated by Ahmed and Al-Nesa’ai).

It is decreed in our prayer to say: ‘Peace & blessings be upon the Prophet Mohammad’. It was narrated that Aby Mas’ud Al-Badry said: Beshr bin Sa’d said: **‘O Messenger of God, God has commanded us to bless you. How should we do that?’ The Prophet remained silent and we wished he had not asked him. Then The Messenger said: “Say: ‘O God, bless Mohammad and the household of Mohammad as You blessed the household of Abraham, grant favor upon Mohammad**

and the household of Mohammad as You granted favor upon the household of Abraham in the world. You are the Worthy of All Praise and Glory. *(Allahumma salli 'ala Muhammad wa 'ala ali Muhammad, kama sallayta 'ala Ibrahim, wa 'ala ali Ibrahim, innaka hamidm majid; wa barik 'ala Muhammad, wa 'ala ali Muhammad, kama barakta 'ala ali Ibrahim, wa 'ala ali Ibrahim, innaka hamidum majid.)"* (Sahih Muslim).

O God, peace and blessings be upon our Prophet Mohammad and his pure and noble companions and their followers.

10. Some supplications and their superiorities:

A- Supplication at Bed-Time:

The Prophet, peace be upon him, instructed his Companions that when they go to bed they should supplicate, **"In Your name, O Lord, I lay me down to sleep. And by Your leave I raise myself up. So if You take away my soul during sleep, forgive it, and if You keep it alive after sleep protect it just as You protect Your pious servants (*Bismika rabbi wada'tu janbi wa bika arf'uhu, fa'in amsakta nafsi farhamha, wa in arsaltaha fahfadh ha bima tahfadhu bihi 'ibadakas salihin*)."** (Agreed Upon).

The Prophet, peace be upon him, said to Bara, **"When you go to bed make Wudu (ablution) as you do for the regular prayer, and then lie down on your right side and say, ' O Allah, I surrender my soul to You, and I turn my face toward You, and I trust my affairs to Your care. I turn to You in fear and hope. There is no refuge nor any protection against You except in You. I believe in Your book which You have revealed to Your Prophet whom You sent (*Allahumma aslamtu nafsi ilayk, wa wajjahtu wajhi ilayk, wa fawwadtu amri ilayk, wa alja'tu dhahri ilayk, raghbatan wa rahbatan ilayk. La malja'a wa la manja minka illa ilayk, amantu bikitaikal ladhi anzalt, wa binabiyyikal ladhi arsalt*)'." Then he**

added, "If you die, you will die in your true nature, and these words will be your last words." (Agreed Upon).

B- Supplication When one is in Debt and Distress:

'Ali related that a slave, who had agreed on terms of his freedom with his master, came to him and said, "I cannot pay my master as I agreed in the terms of freedom, so help me." 'Ali said to him, "Let me teach you the supplication that the Prophet, peace be upon him, taught me. If you say it, Allah will cause your debt to be paid even if it be as great as a mountain. Say, **'O Allah, make Your lawful bounties sufficient for me so as to save me from what is unlawful, and from Your grace grant me sufficient abundance to make me free from the need of all except You'."** (Reported by Tirmidhi, who considers it sound)

Abu Sa'id al-Khudri reported, **"One day the Prophet, peace be upon him, entered the mosque. He saw there a man from the Ansar called Abu Umamah. He asked, 'What is the matter with you that I see you sitting in the mosque when it is not the time of prayer.' He replied, 'I am very much worried and in great debt, O Messenger of Allah!' The Prophet said, 'Let me teach you words to say so that Allah will remove your worries and settle your debt?' He exclaimed, 'Of course, O, Messenger of Allah.' The Prophet said, 'Say in morning and evening, "O Allah, I seek refuge in You from all worry and grief. I seek refuge in You from incapacity and slackness. I seek refuge in You from cowardice and niggardliness, and I seek refuge in You from being overcome by debt and being subjected to men".' The man said, 'When I did that, Allah removed all my worries and settled my debt'."** (Abu Daw'ud).

11. Reciting Quran:

Allah the Exalted says:

(ۥ ۦ ۧ ۨ ۩ ۪ ۫ ۬)

"So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy." {204} (Surat Al-A'raf).

The Prophet Mohammad said: **“Whoever reads a letter from the Holy Quran, he will have a reward and the reward is equivalent to ten rewards. I am not saying ‘Alif-Lam-Mim’ is one letter but ‘Alif’ is a letter, ‘Lam’ is a letter and ‘Mim’ is a letter.”** (narrated by At-Tirmidhi and Hakem).

Note that, when we read Quran we have to recite it and read it slowly, ponder over its meanings and stories and be ready to submit to its commands. Allah says:

(ٹ ٹ ٹ ٹ ڤ ڤ)

“and recite the Qur'ân (aloud) in a slow, (pleasant tone and) style”{4} (Surat Al-Muzzammil).

Here in this ayah (verse) the ruling is compulsory. Abdueallah ben Masoud was saying: **“If you heard ‘Ya ayuha aladheena amano’ (O you who believe!) listen carefully because it is either an order to obey or it is a forbidding evil action to avoid.”**

Furthermore, there are many traditions that talk about the superiority of reading Quran and the superiority of some surah (chapters) of Quran such as the following tradition in which the Prophet Mohammad pointing out the superiority of reciting Quran especially the two surahs (chapters): Al-Baqarah and Al-Imran. The Prophet of Allah said: **“Read the Qur'an, because it will intercede on behalf of its people on the Day of Resurrection. Read the two lights, Al-Baqarah and Al `Imran, because they will come in the shape of two clouds, two shades or two lines of birds on the Day of Resurrection and will argue on behalf of their people on that Day. Read Al-Baqarah, because in having it there is blessing, and in ignoring there is a sorrow and the sorceresses cannot memorize it.”** (Sahih Muslim).

It was narrated by Sa’aid El-Khodray about the superiority of reciting Surat Al-Kahf on Friday that the Prophet Mohammad said: **“Whoever recites Surat al-Kahf on Friday, light shall shine forth for him between the two Fridays.”**(narrated by Hakem and Bayhaki and corrected by Al-Albani).

It was narrated by Abu Said Al-Khudari about the superiority of reciting Surat Al-Ikhlas:

The Prophet said to his companions, "Is it difficult for any of you to recite one third of the Qur'an in one night?" This suggestion was difficult for them so they said, "Who among us has the power to do so, O Allah's Apostle?" Allah Apostle replied: " Allah (the) One, the Self-Sufficient Master Whom all creatures need.' (Surat Al-Ikhlas 112.1--to the End) is equal to one third of the Qur'an." (Sahih Bukhari).

A- There are two kinds of people according to their reciting:

The Prophet of Allah said: **“He who is skillful in reciting the Qur’an is with the unveiled, honorable, and pious. And he who stutters when reading the Qur’an, (and its recitation) is difficult upon him, will receive two rewards.”** (Reported by Bukhari).

In general, the people who read Quran are in three division according to their rewards and sins:

1- The reader, who recites the Qur’an skillfully while applying the rules of recitation (Tajweed), has a reward.
2- The reader who learned how to recite the Qur’an in the right way and learned the rules of recitation (Tajweed) but is unable to do it, in the right way because of his accent or because he has problems in uttering some letters, has a reward.
3- The one who is proud on learning the rules of recitation and insists on his opinion and doesn’t accept advices and does not learn the right way of reciting, is a sinful reader.

The Prophet Mohammad said: **“It will be said to the companion of the Qur’an: Recite and rise in status, recite as you used to recite in the world, for your status will be at the last verse that you recite.”** (narrated by Abu Dawood and At-Tirmidhi).

A-Learning Tajweed (intonation) is compulsory:

It was narrated that Abduallah bin Masoud was listening to a man reading Qur'an and the man read:

(ﷺ ﷻ ﷼)

"As-Sadaqât (here it means Zakât) are only for the Fuqarâ (poor), and Al-Masâkin (the poor)" {60} (Surat At-Taubah) without prolongation, bin Masoud said: "The Prophet Mohammad didn't read it like this." The man said: "How did he read it?" bin Masoud said**:** ﷺ

and he prolongated it ." (narrated by Saeed ben Mansour).

12. Memorizing Quran and the superiority of some surah (chapters):

The Prophet Mohammad said: **"One who has nothing of the Qur'an inside him is like a desolate/ruined house".** (narrated by At-Tirmidhi).

The superiority of memorizing of some surah (chapters):

The said about the superiority of memorizing the first verses of Surat Al-Kahf: **"Whoever memorized the first ten verses of Surat Al-Kahf, he will be prevented from the Deceiver."** (narrated by Muslim).

And the Prophet said about the superiority of Surat Al-Mulk: **"There is a surah (chapter) of thirty verses in Qur'an which intercedes for its reader until it enters him in the Paradise."** (Sahih Muslim).

Moreover, the Prophet said about the superiority of reciting El-Kursi verse: **"When you go to bed, you should recite El-Kursi verse:**

(ﷺ ﷻ ﷼ ﷽ ﷺ ﷻ ﷼)

***"Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists."* Until the end of it and you will be under Allah's**

protection and the Satan will not touch you until the morning." (Sahih Al-Bukhari).

The Prophet is also said: **“Whoever recites the last two verses of Surat Al-Baqarah in a night, they will protect him”**

(ں ڻ ڻ ڻ ۀ ۀ ہ ہ)

“The Messenger (Muhammad SAW) believes in what has been sent down to him from his Lord, and (so do) the believers …” (Sahih Al-Bukhari).

Section II

Deeds with unrestricted benefits. (Good deeds whose benefits reach others in life as well as the Last Day).

Charity:

Allah, the Almighty said:

(ی ی ئج ئح ئم ئى ئي بج بح بخ بم بى بي تج تح تخ تم تى تي ثج ثم ثى ثي)

“Verily, those who give Sadaqât (i.e. Zakât alms, etc.), men and women, and lend to Allâh a goodly loan, it shall be increased manifold (to their credit), and theirs shall be an honourable good reward (i.e. Paradise).” {18} (Surat Al-Hadid).

As it is mentioned in the verse above, charity is an evidence or a proof that the servant is not stingy and greedy, and it is an evidence that the servant is confident of the promise of Allah that he will be compensated in the Last Day, and charity will prevent him from the hellfire on the Last Day as the Prophet of Allah said: **"Save yourself from Hell-fire even by giving half a date-fruit in charity."** (Sahih Al-Bukhari).

It was narrated by Abu Huraira that the Prophet said: **"If one gives in charity what equals one date-fruit from the honestly-earned money and Allah accepts only the honestly earned money --Allah**

takes it in His right (hand) and then enlarges its reward for that person (who has given it), as anyone of you brings up his baby horse, so much s that it becomes as big as a mountain." (Sahih Al-Bukhari).

On the Last Day the man will be in the shadow of his charity until Allah judges between people. The Prophet said: **"Every man is in the shadow of his charity until it is judged between people."** (Sahih Muslim).

Moreover, the man who gives charity honestly will be in the shade of the Throne of the Beneficent with seven kinds of people whom Allah will shade on the day when there is no shade except Allah's shade as the the Prophet (p.b.u.h) said, **"Seven people will be shaded by Allah under His shade on the day when there will be no shade except His. They are: … a person who practices charity so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity)… etc."** (Sahih Al-Bukhari).

In addition, charity has many great benefits such as relieving distressed people, helping the grieving man and the needy man, supporting and sympathizing the poor and needy man, helping widows and orphans…etc.

Furthermore, the man who gives charity will have a great reward as Allah say:

**(ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽ ﷾

So, the least reward is equivalent to ten times the amount of charity up to seven hundred times and Allah will multiply this as much as He wants by His Generosity.

In addition, the angels invoke Allah for the man who gives charity. It was narrated by Abu Huraira that the Prophet said, **"Every day two angels come down from Heaven and one of them says, 'O Allah! Compensate every person who spends in Your Cause,' and the other (angel) says, 'O Allah! Destroy every miser.' "** (Sahih Al-Bukhari). And he said: **“Charity never decreases wealth.”** (Sahih Muslim).

Charity is not limited to giving money only but it is more general as it was narrated by Annas that the Prophet of Allah said: **“Every Muslim sows or plants a plant and a bird or a man or an animal eats from it, it is a charity.”**

Abu Dharr (May Allah be pleased with him) reported: **Some people said to Messenger of Allah (PBUH): "O Messenger of Allah, the rich have taken away (all the) reward. They observe Salat (prayers) as we do; and give Sadaqah (charity) out of their surplus wealth.'' Upon this he (the Prophet (PBUH)) said, "Has Allah not prescribed for you (a course) following which you can (also) give Sadaqah? In every declaration of the glorification of Allah (i.e., saying Subhan Allah) there is a Sadaqah, and in every Takbir (i.e., saying Allahu Akbar) is a Sadaqah, and in every celebration of praise (saying Al-hamdu lillah) is a Sadaqah, and in every declaration that He is One (La ilaha illallah) is a Sadaqah, and in enjoining of good is a Sadaqah, and in forbidding evil is a Sadaqah, and in man's sexual intercourse (with his wife) there is a Sadaqah.'' They (the Companions) said: "O Messenger of Allah, is there reward for him who satisfies his sexual need among us?'' He said, "You see, if he were to satisfy it with something forbidden, would it not be a sin**

on his part? Similarly, if he were to satisfy it legally, he should be rewarded". (Muslim).

It was narrated by Abu Burda from his father from his grandfather that the Prophet said, **"Every Muslim has to give in charity." The people asked, "O Allah's Prophet! If someone has nothing to give, what will he do?" He said, "He should work with his hands and benefit himself and also give in charity (from what he earns)." The people further asked, "If he cannot find even that?" He replied, "He should help the needy who appeal for help." Then the people asked, "If he cannot do that?" He replied, "Then he should perform good deeds and keep away from evil deeds and this will be regarded as charitable deeds."** (Sahih Al-Bukhari).

It was narrated by Abu Huraira that Allah's Messenger (peace and blessings be upon him) said: **“If anyone contributes a pair of anything for the sake of Allah, he would be invited to enter Paradise (with these words): O servant of Allah. it is good (for you). These who engage in prayer will he invited to enter by the gate of prayer; those who take part in Jihad will be Invited to enter by the gate of Jihad; those wto give charity will be invited to enter by the gate of charity; and those who observe fast will be invited to enter by the gate ar-Rayyan. Abu Bakr Siddiq said: Messenger of Allah, is it to enter by all those gates? The Messenger of Allah (way peace be upon him) said: Yes, and I hope you will be one of them.”** (Sahih Muslim).

13. The virtue of giving food and providing an evening meal for the fasting person:

Giving food and feeding hungry people is one of the characteristics of righteous people as Allah says:

(ﭟ ﭠ ﭡ ﭢ ﭣ ﭤ ﭥ ﭦ ﭧ ﭨ ﭩ)

"And they give food, inspite of their love for it (or for the love of Him), to Miskin (poor), the orphan, and the captive"{8}(Surat Al-Insan).

And it is a reason for entering Paradise (Jannah) as it was narrated by Abdullah bin Salam that he said: I heard the Messenger of Allah said: **"O people! Spread the Salam (greetings), feed (the poor and needy), behave kindly to your blood relations, offer prayer when others are asleep, and (thus) enter Paradise in peace."**(At-Tirmidhi).

Indeed, feeding people became wide spread in the projects of feeding the fasting person at the time of breaking the fast.

- Feeding the fasting person at the time of breaking the fast:

One of Muslims' qualities is that they are merciful to each other and so each one has to check whether his fasting brothers have food to break their fast or not. These days we see that a lot of our Muslim brothers in poor countries don't have food to break their fast, for this purpose, the Islamic Societies and institutions are giving a helping hand to the poor people and making projects to provide food for the fast of fasting people.

The Messenger Mohammad urged his companions and Muslims to help others especially, providing the evening meal for the fasting people as it was narrated by Zaid bin Khalid Al-Juhani that the Messenger of Allah said: **"He who provides a fasting person something with which to break his fast, will earn the same reward as the one who was observing the fast, without diminishing in any way the reward of the latter."** (At-Tirmidhi). Note that, this is general with regard to all fasting, obligatory and voluntary. The great rewards will be gained even if you provide the fasting person with a glass of water, a date or a meal.

Moreover, it is recommended for the one who breaks his fast in his brother's house to supplicate for him the same way our Prophet Mohammad used to: **"The observers of fast have broken their fast with you (this is the literal translation, but the meaning is: 'May Allah reward you for providing a fasting people with food to break**

their fast'); the pious people have eat your food and the angels invoked blessings on you." (Abu Dawud).

14. The righteous parents:

Righteous parents produce righteous children because children acquire the good features and morality from their parents. Parents are greatly affected by the righteousness of their children in life and hereafter. So, if they raised their children on the obedience of Allah, they will be lucky and happy in life and the Last Day, on the other hand, if they raised them on the disobedience of Allah or denying Allah, they will be unhappy in life as well as the Last Day. It was narrated by Abu Hurairra that the Messenger of Allah said: **"Every child is born a Muslim but his parents convert him to Judaism, Christianity or Maganism."** (Sahih Muslim).

Moreover, being righteous parents is a cause by which they will enter Paradise and Allah increases them in status. Allah, the Almighty says:

**(ﮋ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽ ﷾

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"And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of those (things) over which you could not hold patience."{82} (Surat Al-Kahf).

Therefore, try with your wife to be righteous in order to insure the righteousness of your family and have the happiness in life and the Last Day.

15. Deeds whose benefits reach the dead man after his death:

A- The righteous son:

One of the great bounties from Allah, the Almighty, upon His servants is providing them righteous offspring to help them obey Allah; those who will follow them in doing good deeds and be the reason of raising their grade in Paradise. The Prophet of Allah said: **“Allah raises the level of His righteous servant in Paradise so that he (the servant) says: ‘O Allah from where have I deserved this?’ Allah says: “Because your children asked forgiveness for you.”** (Narrated by Ahmed). Allah, the Almighty describes His servants as Allah says:

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“'Adn (Eden) Paradise (everlasting Gardens), which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate”{23} (Surat Ar-Ra’d).

Moreover, angels invoke Allah to allow the faithful, pious offspring follow their righteous parent . Allah says on their tongues:

(ﭑ ﭒ ﭓ ﭔ ﭕ ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ ﭟ ﭠ ﭡ ﭢ ﭣ ﭤ ﭥ ﭦ ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ)

“forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire! {7} "Our Lord! And make them enter the 'Adn (Eden) Paradise (everlasting Gardens) which you have promised them, and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise.” {8} (Surat Ghafir).

It was narrated by Abu Hurairra that the Prophet Mohammad said: **“When a man dies, his acts come to an end, except in three cases: an ongoing charity, knowledge from which people continue to benefit, and a righteous child who prays for him.”** (Sahih Muslim).

B- Useful Knowledge:

Allah, the Exalted, says:

(ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ)

"Are those who know equal to those who know not?"{9} (Surat Az-Zumar).

Allah says:

(ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ)

“Allâh will exalt in degree those of you who believe, and those who have been granted knowledge.”{11} (Surat Al-Mujadilah).

Among the means of spreading knowledge are books, publications, booklets, cassettes, internet, knowledge assemblies, television and satellite TV channels, magazines, newspapers and building schools and Islamic institutions.

The rewards of these means are according to the participation either by writing, publications, distributions or helping in expenses.

Examples of useful knowledge are teaching Quran and it's science, teaching sciences of Sunnah, tradition, jurisprudence and devotions as well as teaching supporting sciences such as Arabic language and any other science and knowledge that are useful for the religion or life of Muslims. Indeed, teaching and learning religion is most important.

Among the benefits of learning, teaching and spreading knowledge is that it guides those who are astray to the right way, wakes up the headless, adds more to the assiduous, illuminates the illiterate his way and it is the inheritance of Prophets. It was narrated by AbudDarda' that he said: I heard the Apostle of Allah (peace_& blessings of Allah be_upon_him) say: "**If anyone travels on a road in search of knowledge, Allah will cause him to travel on one of the roads of Paradise. The angels will lower their wings in their great pleasure with one who seeks knowledge, the inhabitants of the heavens and the Earth and the fish in the deep waters will ask forgiveness for the learned man. The superiority of the learned man over the devout is like that of the moon, on the night when it is full, over the rest of the stars. The learned are the heirs of the Prophets, and the Prophets leave neither dinar nor dirham, leaving only knowledge, and he who takes it takes an abundant portion."** (Narrated by Abu Dawood, At-Tirmidhi, Ibn Majah and Ibn Hayyan). Knowledge here means religious knowledge. It was narrated by Ibn Masoud that he said: I heard the Prophet said**: "May Allah freshen the affairs of a person who hears something from us and communicates it to others exactly as he has heard it (i.e., both the meaning and the words). Many a recepient of knowledge understands it better than the one who has heard it."** (At-Tirmidhi).Mu`awiyah (May Allah be pleased with him) reported: The Messenger of Allah said, **"When Allah wishes good for**

someone, He bestows upon him the understanding of Deen.'' (Al-Bukhari and Muslim).

C- Running Charity:

The running charity is the charity whose reward and benefits are continuous and permanent as long as the charity exists.

Examples of running charity that exist these days include building mosques, providing water in the streets, planting trees, religious endowments and technical institutions in poor countries. In particular, the last two examples are among the best because they provide continuous income and teach a lot people technical skills which benefit them in their life.

- Building Mosques:

It is a great opportunity came to the man who built a mosque to gain a great reward. The Messenger Muhammad (peace & blessings of Allah be upon him) said: **"Whoever built a mosque, with the intention of seeking Allah's pleasure, Allah will build for him a similar place in paradise."** (Sahih Al- Bukhari). Allah, the exalted, praise thore who build His house (Mosque), and mentioned them as believers as Allah saying:

(ڳ ڳ ڱ ڱ ڲ ڲ ں ں ڻ ڻ)

"The mosques of Allah shall be maintained only by those who believe in Allah and the Last Day". (At-Taubah 18).

Taking care of mosques has two meanings; the first is by building or repairing mosques, whereas the second is by performing prayers and reading Quran in mosques or cleaning and taking care of them. Allah, the Almighty, saying:

(ب ٻ ٻ پ پ)
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"In houses (mosques) which Allah has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. Adhan,

Iqamah, salat (prayers), invocations, recitation of the Quran]. Therein glorify Him (Allah) in the mornings and in the afternoons or the evenings, {36} Men whom neither trade nor sale (business) diverts from the remembrance of Allah (with heart and tongue)". (An-Nur 36,37).

16. Smiling in front of others:

Abu Dharr reported: Allah's Apostle (may peace be upon him) said to me: **"Don't consider anything insignificant out of good things even if it is that you meet your brother with a cheerful countenance."** (Sahih Muslim).

The Prophet of Allah said: **"Smiling in front of your brother is a charity."** (directed by At-Timidhi).

Smiling indicates that people love each other which make them like to deal with each other and talk with each other. This is so, we will always love each other as if we are at a heart of one man and one body as the Prophet of Allah (peace be upon him) describes us (Muslims) in the following Hadith. Nu'man b. Bashir reported Allah's Messenger (may peace be upon him) as saying: **"The similitude of believers in regard to mutual love, affection, fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever."** (Sahih Muslim).

Results of the smiling in front of others are gaining the reward for charity as well as the love of Muslims.

17. Giving Gifts:

It was narrated by Abu Hurairra that the Prophet of Allah said: **"I shall accept the invitation even if I were invited to a meal of a sheep's arm or trotter, and I shall accept the gift even if it were an arm or a trotter of a sheep."** (Sahih Al-Bukhari). The Prophet (peace and blessings of Allah be upon him) used to accept gifts

and he used not to reject it unless there is a reason. It was narrated by Al-Saab bin Jothamah that he said: **I gave the Prophet of Allah a wild-ass as a gift and he rejected it. And when he saw my face, he said: "We didn't want to reject it but because we are in ihram."** (Agreed Upon). It was said: "Exchange gifts in order to love each other." Moreover, giving gifts causes people to get closer to each other and remove malice and dislike from their hearts. Gifts are exchanged between brothers, neighbors or friends. It was narrated by Aisha that she said: I asked the Prophet of Allah: **O Prophet of Allah I have two neighbors and I want to give a gift to one of them, to which one can I give a gift? He said: "To the closer one to you."** (Sahih Al-Bukhari).

18. The rights of a Muslim upon his brother:

It was narrated that Abu Hurairra said: "I heard the Messenger of Allah say: **'The rights of a Muslim upon his Muslim brother are, to accept his invitation, to reply when he sneezes, and to follow the funeral processions.'"** (Sahih Muslim). It was narrated by Abu Hurairra that the Prophet of Allah said: **"The rights of a Muslim upon the Muslims are six: to visit the sick, to accept invitations, to help the oppressed, to fulfill the oaths, to return the greeting and to reply to the one who sneezes and when he dies to follow the funeral procession."** (Sahih Muslim).

A- Peace Greeting and Returning the Greeting:

Allah says:

(ۈ ۈ ۆ ۆ ۇ ۇ ۉ ۋ ڭ ڭ ڭ ۓ)

" He is Allâh than Whom there is Lâ ilâha illa Huwa (none has the right to be worshipped but He) the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allâh! (High is He)

above all that they associate as partners with Him."{23} (Surat Al-Hashr).

Greeting is one of the ways of spreading love between Muslims and of entering Paradise. The Prophet Muhammad (peace & blessings of Allah be upon him) said: **"By the one in Whose Hand is my soul, you all will not enter into the Paradise until you believe, and you will not believe until you love each other. Shall I not direct you to something that if you do it, you will love each other? Spread the greeting of peace amongst yourselves."** (Sahih Muslim).

Moreover, saying "Alsalamu Alykum" "peace be upon you" is the greeting of people in Paradise. Allah, the Exalted, says:

(ﭑ ﭒ ﭓ ﭔ ﭕ)

"Their greeting on the Day they shall meet Him will be "Salâm: Peace" (i.e. the angels will say to them: *Salâmu 'Alaikum*)!"{44}(Surat Al-Ahzâb).

Angels meet Muslims at the Paradise doors by greeting them with peace. Allah says:

**(ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽ ﷾

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B- Reply to the one who Sneezes:

It was narrated by Abu Mousa Al-Asha'ray the Prophet of Allah said: **"If anyone of you sneezes**, **then praises Allah, you should reply to him, and if he doesn't praise Allah, don't reply to him."** (Sahih Muslim).

It was narrated by Anas bin Malik: Two men sneezed in the presence of the Prophet. The Prophet said to one of them, **"May Allah bestow His Mercy on you,"** but he did not say that to the other. On being asked (why), the Prophet said, **"That one praised Allah (at the time of sneezing), while the other did not praise Allah."**

The Prophet said, **" If anyone of you sneezes, he should say 'Al-Hamdulillah' (Praise be to Allah), and his (Muslim) brother or companion should say to him, 'Yar-hamuka-l-lah' (May Allah bestow his Mercy on you). When the latter says 'Yar-hamuka-llah", the former should say, 'Yahdikumul-lah wa Yuslih balakum' (May Allah give you guidance and improve your condition)."**

So, the one who sneezes and the replier both will get the blessings of the invocation. The Messenger of Allah used to cover his face by his hand or cloth and lower his voice when he sneezed. (narrated by Al-Tirmidhi).

C- Visiting the sick:

Ali bin Abu Talib (May Allah be pleased with him) reported: I heard the Messenger of Allah (PBUH) saying, **"When a Muslim visits a sick Muslim at dawn, seventy thousand angels keep on praying for him till dusk. If he visits him in the evening, seventy thousand angels keep on praying for him till the morning; and he will have (his share of) reaped fruits in Jannah."** (At-Tirmidhi).

It was related that Thawban said that The Messenger of Allah said: **“When a Muslim visits his sick Muslim brother, he will remain in a garden of Paradise until he returns.”** (Sahih Muslim).

D- Following the funeral procession:

It was narrated by Abu Huraira that Allah's Apostle (p.b.u.h) said, **"Whoever attends the funeral procession till he offers the funeral prayer for it, will get a reward equal to one Qirat, and whoever accompanies it until burial, will get a reward equal to two Qirats."** It was asked, "What are two Qirats?" He replied, **"Like two huge mountains."**

H- Helping the oppressed Muslim in truth:

It was narrated by Anas that Allah's Apostle said, **"Help your brother, whether he is an oppressor or he is an oppressed one. People asked, "O Allah's Apostle! It is all right to help him if he is oppressed, but how should we help him if he is an oppressor?" The Prophet said, "By preventing him from oppressing others."** (Sahih Al-Bukhari).

It is clear from this tradition that helping the oppressed Muslims in actuality has two meanings. The first is helping the oppressed by standing beside him in front of the oppressor as much as we can and supporting him either by life, money or invocation until he returns his right. This action will be rewarded greatly by Allah. The Prophet Mohammed (peace be upon him) said: **“Allah helps his servant as long as the servant helps his Muslim brother.”** (Shih Muslim). It was narrated by 'Abdullah bin Umar: Allah's Apostle said, **"A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfills the needs of his brother, Allah will fulfill his needs; whoever brought his (Muslim) brother out of a discomfort, Allah will bring him out of the discomforts of**

the Day of Resurrection, and whoever screened a Muslim, Allah will screen him on the Day of Resurrection . ". So helping and supporting the oppressed means protecting his honor or defending him. In addition, this can be achieved by giving him money and charity to support and strengthen him in his distress, or by invoking Allah secretly to help him and to remove his distress as the Prophet Mohammed (peace be upon him) said: **“For any Muslims who invokes Allah secretly for his Muslim brother, an angel will say the same is for you”.** (narrated by Muslim).

The second type is helping the Muslim who is the oppressor by preventing him from oppressing others, by standing in front of him and stopping him and by invoking Allah to guide him to the righteous way. Helping the oppressed in this way means helping the whole society, spreading safety among them and driving harms back even if this required fighting him (the oppressor) until he stops his oppression. Allah says:

(ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ)

“And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the Command of Allâh” {9} (Surat Al-Hujurat).

Preventing oppression leads to avoiding corruption, spreading justice and equality between people and spreading tranquility and peace among people. So that strong people would not oppress weak people. In the light of this Islamic guidance Abu Baker Al-Sadeeq developed a strategy to deal with Muslims as he said: “The strong man is weak with respect to me until I get the rights of people from him and the weak man is strong until I get his rights back”.

19. Removing harm and cleanliness:

The Prophet Mohammed (peace be upon him) said: **"Cleanliness is half of faith".** (Sahih Muslim). Purification is a type of cleanliness and both of them are very important and have a high status in Islam. Removing harm from the way is the least of the faith levels. It was related that Abu Huraira said that The Messenger of God said: **"Faith consists of a little over seventy – or a little over sixty elements, the best of them is 'There is no god but God' and the least of them is removing harm from the way, and shyness is a part of faith."** (Sahih Muslim). And he said also: **"I saw a man going about in Jannah (and enjoying himself) as a reward for cutting from the middle of the road, a tree which was causing inconvenience to the Muslims."** (Sahih Muslim). According to the narration in Al-Bukhari and Muslim: Messenger of Allah (peace & blessings be upon him) said: **"While a man was walking, he saw a thorny branch on the road, so he removed it and Allah appreciated his action and forgave him."**

20. Giving time to the person who can pay his debt and releasing the person who can't pay his debt:

Abu Qatadah reported: The Messenger of Allah said: **"He who likes Allah to deliver him from the calamities of the Day of Resurrection, let him either give respite to a debtor or grant him remission (of loans) in straitened circumstances."**(Sahih Muslim).

Abu Hurrirah reported: The Messenger of Allah said: **"There was a person who used to loan money to the people and he used to say to his servant: 'When an insolvent person comes to you, show him leniency so that Allah may forbear our faults.' So when he met Allah (i.e., when he died), Allah forgave him."** (Al-Bukhari and Muslim).

21. Calling to Allah:

Allah, The Exalted says:

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“And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands straight (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."{33} (Surat Fussilat).

Calling to Allah is a great deed with an important goal and is a duty which a lot of Muslims ignore these days. It is a great opportunity to guide people to the righteous religion and to spread the light of Islam to the whole Earth. Moreover, calling to Allah is not limited to guiding non-Muslims to Islam, but it is more general where it can be extended to guiding Muslims to the righteous way of Islam and to reject innovated practices, errors in practicing Islam and paganism.

Our Prophet Messenger (peace be upon him) is a good example for all Muslims. He asked his nation to reject paganism and to worship Allah only. When the Prophet of Allah made an agreement with (Quraesh) in (Hodaybya), he started to call the neighboring tribes and cities of Arabia to Islam. For example, he sent messengers to call kings and presidents of countries and tribes to the true religion, Islam. The Prophet of Allah used to be kind and gentle in calling to Allah obeying Allah, the Almighty as Allah says:

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“Invite (mankind, O Muhammad SAW) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Inspiration and the Qur'ân) and fair preaching, and argue with them in a way that is better.” {125} (Surat An-Nahl).

Moreover, the companions of the prophet Mohammed followed his way after his death until Islam spread all over the earth. Allah says:

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" Say (O Muhammad SAW): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge. And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh).""{108} (Surat Yusuf).

Unfortunately, these days ignorance is spread in a lot of Muslim nations not to mention the ignorance of the Islamic ruler. They have distorted the image of Islam among non-Muslims in east and west. Because of this, each Muslim must try his best in spreading Islam either by thinking or by giving money.

22. Guiding people to Islam and the authentic Sunnah:

One of the direct effects of calling to Allah is guiding people to follow the religion of Islam. How happy is a man who guides people to Islam as the Prophet Mohammed said to Ali when he (Ali) upon the conquest of (Khyber): **"By Allah, if a single person is guided by Allah through you, it will be better for you than a whole lot of red camels."**(sahih Muslim and Al-Bukhari). That means don't make booty and conveniences of this life is your main concern. In stead, make your intention guiding people to Islam.

Guiding people is either by directing them to the true path of Islam, obeying Allah, or by guiding non-Muslims to Islam, and by doing both of them you will be rewarded greatly until the Day of Judgment. If you cannot guide people directly because your knowledge is little, there is not a

better opportunity or you don't have a good way to start with, Allah made this easy in our country by existing centers for calling non-Muslims to Islam or for guiding Muslims such as (centers of guiding colonies) (institutions and helping organizations) and by supporting and helping with them you will be rewarded for guiding people. Moreover, your reward is doubled because you will be rewarded for the deeds of the man, you have guided. The Messenger of Allah said: **"Whosoever introduces a good practice in Islam, there is for him its reward and the reward of those who act upon it after him without anything being diminished from their rewards."** (Sahih Muslim).

Abu Mas'ud 'Uqbah bin 'Amr Al-Ansari Al-Badri reported: The Messenger of Allah said: **"Whoever guides someone to virtue will be rewarded equivalent to him who practices that good action."** (Sahih Muslim).

Among the means of guiding people are publishing books and cassettes and supporting and providing for the callers to Allah all over the world and you will be rewarded like them.

23. Woman's obedience to her husband:

The Prophet Mohammed (peace be upon him) said: **"If a woman prays regularly five times a day, fasts the month (of Ramadan), guards her chastity and obeys her husband, it will be said to her: Enter Paradise from whichever gate you wish."** (Ibn Hibban)

A woman's obedience to her husband is the main source of happiness and stability for the whole family, as long as it is according to the Islamic rules as no obedience to a servant at the cost of disobedience of Allah. The family is like a ship where the husband is the captain and the ship cannot survive without the obedience of the captain with the consultation of the family members. Allah says:

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"Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allâh and to their husbands), and guard in the husband's absence what Allâh orders them to guard (e.g. their chastity, their husband's property, etc.)." {34} (Surat An-Nisa).

Umm Salamah reported: The Messenger of Allah said: **"Any woman who dies while her husband is pleased with her, will enter Jannah."** (Al-Tirmidhi).

24. Supplications which benefits a man and his family:

1- Supplication of entering home:

Supplicate when entering the house: **(O Allah, I ask You for the best of entrances and the best of exits. In the Name of Allah we enter, and in the Name of Allah we leave, and in our Lord, we place our trust.)** (Abu Dawud).

Jabir b. 'Abdullah reported Allah's Messenger (may peace be upon him) as saying: **"When a person enters his house and mentions the name of Allah at the time of entering it and while eating the food, Satan says (addressing himself: You have no place to spend the night and no evening meal; but when he enters without mentioning the name of Allah, the Satan says: You have found a place to spend the night, and when he does not mention the name of Allah while eating food, he (the Satan) says: You have found a place to spend the night and evening meal."** (Muslim).

We can protect our houses from Satan's evil by invoking Allah while entering our houses.

2- Supplication of sexual intercourse:

It was narrated by Ibn 'Abbas that The Prophet said, **"When any of you intends to be intimate with his wife, he should first say:**

'Bismillah, Allahumma jannibna-sh-shaitan, wa jannibi-sh-shaitan ma razaqtana,' (In the Name of God, O God, protect us from Satan and word Satan away from that which You bestow upon us.) And if He has decreed a child for them, Satan will never be able to harm him." (Sahih Al-Bukhari). By saying like this, the result of the sexual intercourse (with God's will) will be a righteous child who will be raised as a good Muslim.

25. Visiting and loving for the sake of Allah:

Abu Hurrairah reported: The Prophet Mohammed said: **"Seven are (the persons) whom Allah will shade on the Day when there would be no shade other than His Shade: (and he said one of them) two persons who love and meet each other and depart from each other for the sake of Allah."** (Al-Bukhari and Muslim). And it was reported by Abu Hurrairah that The Prophet said: **"A man set out to visit a brother (in faith) in another town and Allah sent an angel on his way. When the man met the angel, the latter asked him, "Where do you intend to go?" He said, "I intend to visit my brother in this town." The angel said, "Have you done any favour to him?" He said, "No, I have no desire except to visit him because I love him for the sake of Allah, the Exalted, and Glorious." Thereupon the angel said, "I am a messenger to you from Allah (to inform you) that Allah loves you as you love him (for His sake)."**(Sahih Muslim). Mu'adh bin Jabal reported: Messenger of Allah said: **"Allah, the Exalted, has said: 'For those who love one another for the sake of My Glory, there will be seats of light (on the Day of Resurrection), and they will be envied by the Prophets and martyers.'"** (At-Tirmidhi).

It was narrated by Abi Idriss Al-Khawalany that he said: I once entered to the mosque in Damascus. I happened to catch sight of a young man who had bright teeth (i.e., he was always seen smiling). A number of people had gathered around him. When they differed over anything they would

refer it to him and act upon his advice. I asked who he was and I was told that he was Mu'adh bin Jabal. The next day I hastened to the mosque, but I found that he had arrived before me and was busy in performing Salat (praying). I waited until he finished, and then went to him from the front, greeted him with Salam and said to him, "By Allah I love you." He asked me: "For the sake of Allah?" I replied, "Yes, for the sake of Allah." He again asked me, "Is it for Allah's sake?" I replied, "Yes, it is for Allah's sake." Then he took hold of my cloak, drew me to himself and said, "Rejoice, ! I heard Messenger of Allah saying, 'Allah, the Exalted, says: **My love is due to those who love one another for My sake, meet one another for My sake, visit one another for My sake and spend in charity for My sake,'"** (narrated by Malek).

26. Social collaboration deeds:

A-Orphan guardianship:

The orphan is a child who lost one of his parents or both of them while he was young. Under such circumstances the orphan is in great need for sympathy, pity and mercy and some times for help and aid in money more than other people. For that, our Prophet Mohammed (peace be upon him) urged us to help orphans and take care of them as it was narrated by Sahl bin Sa'd that The Prophet said: **"I will be like this in Jannah with the person who takes care of an orphan." Messenger of Allah raised his forefinger and middle finger by way of illustration.** (Al-Bukhari).

By following this, orphans will be supported by the whole society and at the same time the guardians of orphans will be the neighbors of the Prophet Mohammed in Paradise. An example of taking care of orphans what the Prophet of Allah said: **"To rub over an orphan's head you will get a reward for each hair you have touched".**

We ask Allah to be merciful to orphans and take care of them.

B- Taking care of widows and needy people:

Abu Hurrairah reported: The Prophet said: **“One who strives to help the widows and the poor is like the one who fights in the way of Allah.” The narrator said: I think that he (The Prophet) added also: “I shall regard him as the one who stands up (for prayer) without rest and as the one who observes fasts continuously.”** (Al-Bukhari and Muslim).

27. Kindness to animals:

Abu Hurrairah reported: The Messenger of Allah said: **“While a man was walking on his way he became extremely thirsty. He found a well; he went down into it to drink water. Upon leaving it, he saw a dog which was painting out of thirst. His tongue was lolling out and he was eating moist earth from extreme thirst. The man thought to himself: ‘This dog is extremely thirsty as I was.’ So he descended into the well, filled up his leather sock with water, and holding it in his teeth, climbed up and quenched the thirst of the dog. Allah appreciated his action and forgave his sins.” The Companions asked: “Shall we be rewarded for showing kindness to the animals also?” He (peace be upon him) said: “A reward is given in connection with every living creature.”** (Al-Bukhari and Mulsim).

Ibn Mas`ud (May Allah be pleased with him) reported: We were with the Messenger of Allah (PBUH) in a journey when he drew apart (to relieve nature). In his absence, we saw a red bird which had two young ones with it. We caught them and the red mother bird came, beating the earth with its wings. In the meantime the Prophet (PBUH) returned and said, **"Who has put this bird to distress on account of its young? Return them to her."** He (PBUH) also noticed a mound of ants which we had burnt up. He asked, **"Who has set fire to this?" We replied: "We have done so." He (PBUH) said, "None can chastise with fire except the Rubb of the fire."** (Abu Dawud).

In addition, the Prophet Mohammed ordained us to slaughter animals in a good way. Shaddid b. Aus said: There are two things which I remember

Allah's Messenger (may peace be upon him) say: **“Verily Allah has enjoined goodness to everything; so when you kill, kill in a good way and when you slaughter, slaughter in a good way. So every one of you should sharpen his knife, and let the slaughtered animal die comfortably.”** (Sahih Muslim).However, the story of the camel, which cried and complained to the prophet (peace be upon him) about its owner indicates the morality of this behavior.

28. Fighting and standing guard for the sake of Allah (Jihaad):

It was narrated by Sahl bin Sad As-Sa'di that Allah's Apostle said, **"To guard Muslims from infidels in Allah's Cause for one day is better than the world and whatever is on its surface, and a place in Paradise as small as that occupied by the whip of one of you is better than the world and whatever is on its surface; and a morning's or an evening's journey which a slave (person) travels in Allah's Cause is better than the world and whatever is on its surface."** (Sahih Al-Bukhari). And it was related that Salman said: “I heard the Messenger of Allah said: **“Fighting one day and night in the cause of God is better than fasting and praying for a whole month. And if he dies, his deeds will continue to be rewarded and his bounty will continue, and he will be spared from the chastisement of the grave.”**” (Sahih Muslim).

By fighting for the cause of Allah (Jihaad) we can prevent the evils of the enemies of Allah and Islam. In addition, by fighting for the cause of Allah we can spread Islam in the world, which lets the light of Islam enter all over the world. Moreover, Allah, the Almighty, distinguishes between the true believers and weak people by means of fighting (Al-Jihaad) and trial as Allah says:

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"Do you think that you will enter Paradise before Allâh tests those of you who fought (in His Cause) and (also) tests those who are As-Sâbirin (the patient ones, etc.)?"{142} (Surat Al-Imran).

Martyrs will have a high level in Paradise and they are alive, with their Lord, and they have provision as Allah says:

**(ﭑ ﭒ ﭓ ﭔ ﭕ ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ ﭟ ﭠ ﭡ ﭢ ﭣ ﭤ ﭥ ﭦ ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ ﭴ ﭵ ﭶ ﭷ ﭸ ﭹ ﭺ ﭻ ﭼ ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽ ﷾

strive hard and fight in the Cause of Allâh with their wealth and their lives. Allâh has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allâh has promised good (Paradise), but Allâh has preferred those who strive hard and fight, above those who sit (at home) by a huge reward; {95} Degrees of (higher) grades from Him, and Forgiveness and Mercy. And Allâh is Ever OftForgiving, Most Merciful"{96}(Surat An-Nisa).

In addition, fighting is considered as a successful trade as Allah says:

(ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽ ﷾

"As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's Religion - Islâmic Monotheism). And verily, Allâh is with the Muhsinûn (good doers)."{69} (Surat Al-Ankabout).

Jihad is better than the whole life as it was related that Anas said that the Messenger of God said**: "Going to and fro in the cause of God is much better than the life of this world and all that is in it."** (Sahih Al-Bukhari).

29. Good manners a Muslim should follow:

A- Good morality:

It was narrated by Abi El-Darda'a that The Prophet Mohammed said: **"Nothing will be heavier on the Day of Resurrection in the Scale of the believer than good manners. Allah hates one who utters foul or coarse language."**(narrated by At-Tirmidhi).

And the Prophet was asked: Who are the best people? He said: **"Those with the best manners."**

And it was narrated by Aisha that she said: I heard the Prophet saying: **"A believer will attain by his good behavior the rank of one who prays during the night and observes fasting during the day."**(Abu Dawud).

Allah, the Almighty praised his Messenger as Allah says:

(ﮒ ﮓ ﮔ ﮕ ﮖ)

"And verily, you (O Muhammad SAW) are on an exalted standard of character."{4}(Surat Al-Qalam).

When Aisha was asked about the morals of the Prophet Mohammed (peace be upon him), she said: "His morals were Quran."

And the Prophet of God said about himself: **"My God Allah raised me with good manners and perfected my manners."**

For this reason, be sure that you follow the morals of the Prophet of Allah to get the happiness of life and the Hereafter. Abu Hurairrah reported: The Prophet (peace be upon him) was asked about the deed which will be foremost to lead a man to Jannah. He replied, **“fear of Allah and the good conduct.”** (At-Tirmidhi).

People with good morals will be closer to the prophet Mohammed in the Day of Judgment. It was narrated by Jaber that the Prophet said: **“The dearest and nearest among you to me on the Day of Resurrection will be one who is the best of you in manners.”** (At-Tirmidhi).

Good morals in life have good effects on the whole community and the religion in general. Note that, Islam was spread in the countries of East Asia via the Muslim traders and their good morals.

The following are some of good morals that each Muslim should follow:

1- Patience:

Patience is an exalted standard of character and it is an imitation of righteous people as Allah says on His Prophet’s tongue (Jacob) when his sons claimed that his son Joseph had been eaten by a wolf:

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“Patience is most fitting. And it is Allâh (Alone) Whose help can be sought against that which you assert."{18} (Surat Yusuf).

Also, when Jacob’s sons returned from Egypt without their youngest brother he said:

(ۋ ۋ ۈ ۈ ۇۆ ڭ ڭ ڭ ڭ)

“So patience is most fitting (for me). May be Allâh will bring them (back) all to me. Truly He! only He is All-Knowing, All-Wise."{83}(Surat Yusuf).

Patience is Sunnah of our Prophet Mohammed and his companions as they bore patiently Quraish's torture and punishment to them as Allah describes them in His Holy Quran:

(ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽ ﷾

“Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return{156} They are those on whom are the Salawât (i.e. blessings, etc.) (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided-ones.”{157}(Surat Al-Baqarqh).

2- Leaving the dispute:

It was narrated by Aby Omamah that the Prophet of Allah said: **“I am a leader in a house outskirts of Paradise for whoever leaves disputing even if he is right, and in a house in the middle of Paradise for whoever leaves lying even if he was joking and in a house at the top of Paradise for a man who has good morality.”** (narrated by abu Dawod). It is for this reason, Allah the Almighty ordained His Messenger to argue with people in a good manner as Allah the Exalted says: *“Argue with people in a good manner.”* And that’s on his right of disputing the people of the Book. Allah, the Almighty, told Moses and his brother Aaron (peace of Allah be upon them) when Allah ordained them to invite Pharaon and talk to him as Allah say: *“And speak to him mildly, perhaps he may accept admonition or fear (Allah).”*

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3- Clemency and Tolerance:

It was narrated by Ibn Abbas that the Prophet said to Ashaj Abdul-Qais, **“You possess two qualities that Allah loves. These are clemency and tolerance.”**(Muslim).

4- Keeping commitments:

Allah, the Almighty says:

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“And fulfil (every) covenant. Verily! the covenant, will be questioned about.”{34}(Surat Al-Isra’).

Keeping commitment is one of the characteristics of the successful believers as Allah says:

(ﭐ ﭑ ﭒ ﭓ)

“Successful indeed are the believers.”{1}(Surat Al-Mu’minun).

(ﭾ ﭿ ﮀ ﮁ ﮂ)

“Those who are faithfully true to their Amanât (all the duties which Allâh has ordained, honesty, moral responsibility and trusts etc.) and to their covenants;”{8}(Surat Al-Mu’minun).

(ﮊ ﮋ ﮌ ﮍ)

“And who fulfill their covenant when they make it, and who are As-Sâbirin (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are AlMuttaqûn (pious - see V.2:2). and who fulfill their covenant when they make it, and who are As-Sâbirin (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are AlMuttaqûn”. {177}(Surat Al-Baqarah).

Keeping commitments is an important issue and because of that Allah excluded the disbelievers who have treaties with Muslims from the four-month period, which Allah gave them at the sacred Mosque as Allah says:

(ﭑ ﭒ ﭓ ﭔ ﭕ)

“So travel freely (O Mushrikûn - see V.2:105) for four months (as you will) throughout the land”.{2}(Surat At-Taubah).

(ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ)

“Except those of the Mushrikûn with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfill their treaty to them to the end of their term. Surely Allâh loves Al- Mattaqûn”.{4}(Surat At-Taubah).

And it is the covenant of Allah and we should keep and fulfill it as Allah says:

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“And fulfill the Covenant of Allâh (Bai'a: pledge for Islâm) when you have covenanted, and break not the oaths after you have confirmed them”.{91}(Surat An-Nahl).

5- Truthfulness:

Abdullah bin Mas’ud reported: The Prophet said, **“Truth leads to piety and piety leads to Jannah. A man persists in speaking the truth till he is enrolled with Allah as a truthful.** (Agreed upon).

Truth acts as a protection in this life and the Hereafter. An example of this in this life is the story of the three men who remained behind in Tabuk battle. It is a security in the Hereafter as Allah commented on the status of the Prophet Jesus (peace and blessings of Allah upon him) in the Day of Judgment as Allah says:

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“Allâh will say: "This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) - they shall abide therein forever. Allâh is pleased with them and they with Him. That is the great success (Paradise).”{119} (Surat Al-Maidah).

Moreover, truth is a self tranquility as it was narrated by Hasan bin Ali that he said: I remember (those words) from Messenger of Allah: **“Give up what is doubtful for that which is not doubtful; for truth is peace of mind and falsehood is doubt.”** (At-Tirmidhi).

6- The Ghira (honor):

The Prophet Mohammed said (to his companions): **“Are you astonished by Sa’d’s (Ghira) sense of honor? (By Allah) I have a greater sense of honor than he has, and Allah has still more greater sense of honor than I have.”** (Sahih Al-Bukhari).

It was narrated by Abu Huraira that he said: The Prophet said: **“Allah has a sense of Ghira(honor), and Allah’s Sense of Ghira is provoked**

when a believer does something which Allah has prohibited." (Sahih Al-Bukhri).

The Prophet Mohammed (peace be upon him) used to get very angry when the rules of Allah were violated. A Muslim should have a sense of honor in general for Allah and His Prophet, for the religion of Islam and for the scholars. In addition, he should have a sense of honor for his family, wife and kid as well as the sanctuaries of Muslims so that they are not attacked by the enemies of Allah. Any Muslim with no Ghira (honor) for any of aforementioned matters is like a dead body with no feelings.

7- Mercy and dutifulness to parents:

We should be merciful with every thing even with animals. Ibn `Umar (May Allah be pleased with them) said: The Messenger of Allah (PBUH) said, **"A woman was punished in Hell because of a cat which she had confined until it died. She did not give it to eat or to drink when it was confined, nor did she free it so that it might eat the vermin of the earth."** (Al-Bukhari and Muslim). It is necessary for the Muslim to treat animals kindly and tenderly. Harshness to them is unlawful.

It was narrated by Jarir bin 'Abdullah that the Messenger of God said: **"He who is not merciful to people Allah will not be merciful to him."** (Al-Bukhari and Muslim).

Allah describes the believers as merciful among themselves as Allah says:

(ٹ ٹ ٹ ٹ ڤ ڤ ڤ ڤ ڦ ڦ ڦ ڦ ڄ ڄ ڄ ڄ ڃ ڃ ڃ ڃ)

"Muhammad (SAW) is the Messenger of Allâh, and those who are with him are severe against disbelievers, and merciful among themselves."{29} (Surat Al-Fath).

The Prophet of Allah (peace be upon him) said as he describes the Muslim community: **"He is not among us who does not show mercy to our younger and does not respect our elder".**

In addition, kindness has a great reward as it was reported by Aishah that the Prophet said: **"Allah is Forbearer and He loves forbearance, and rewards for forbearance while He does not reward severity, and does not give for any thing besides it (forbearance)."** (Muslim).

The Prophet was merciful, compassionate and kind to needy and poor people, widows and orphans and he never rejected a beggar or needy person. It was narrated by Abu Hurairrah that the Prophet kissed his grandson Al-Hasan bin Ali in the presence of Al-Aqra' bin Habis. Thereupon he remarked: "I have ten children and I have never kissed any one of them." Messenger of Allah looked at him and said, **"He who does not show mercy to others will not be shown mercy."**(Al-Bukhari and Muslim).

It was narrated by Aisha that she said: A Bedouin came to the Prophet Mohammed (peace be upon him) and said: "You (people) kiss the boys! We don't kiss them." The Prophet said, **"I cannot put mercy in your heart after Allah has taken it away from it."** (Sahih Al-Bukhari).

And it was narrated by Jarir bin Abdullah Al-Bajali: The Prophet said: **"He who is not merciful to others, will not be treated mercifully."** (Sahih Al-Bukhari).

- Kind treatment towards parents:

Allah makes our love and kind feelings towards our children natural in our hearts. Because of this, there aren't a lot of verses in the Quran urging us to be kind and sympathetic towards our children. Whereas, there are a lot of verses in the Quran urging Muslims to be kind and dutiful to their parents specialy if they are old, weak and helpless and in need of their sons' care and kindness. Allah says:

(ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ)

"And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.{23} And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was small.""{24} (Surat Al-Isra').

ﭼ)

ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ)

“And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years”. {14}(Surat Luqman).

(ﭑ ﭒ ﭓ ﭔ ﭕ ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ ﭟ)

“And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship and she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty (30) months”{15}(Surat Al-Ahqaf).

The righteous man prays and invokes Allah for himself, his parents and his offspring because his invocation is a protection and preservation for all future generation from Satan’s seduction, so that the whole earth is preserved and built according to Allah’s well. Allah says:

(ﭡ ﭢ ﭣ ﭤ ﭥ ﭦ ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ ﭴ ﭵ ﭶ ﭷ ﭸ ﭹ ﭺ ﭻ ﭼ ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ)

“till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my off-spring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)."”{15} (Surat Al-Ahqaf).

In addition, parents deserve the best care and attention. It was related that Abu Huraira said: **A man came to the Messenger of God (prayers and peace be upon him) and said: ‘O Messenger of God! Who deserves my best care and attention?’ The Prophet said: ‘Your mother.’ The man said: ‘Who after that?’ The Prophet said: ‘Your mother.’ The man said: ‘Who after that?’ The Prophet said: ‘Your mother.’ The man asked a fourth time: ‘Who after that?’ The Prophet said: ‘Then your father.’”**(Sahih Al-Bukhari).

Moreover, Allah made a correlation between thanking Allah with thanking parents as Allah says:

(ﭽ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ)

“give thanks to Me and to your parents, unto Me is the final destination.”{14} (Surat Luqman).

No matter how many good deeds we do for our parents, we can never ever repay them for all they did for us. **A man once came to Rasul-Allah (peace be upon him) and said that he had carried his mother on his own shoulders single handed through out all the rites and rituals of Hajj. He went on to ask if by doing this, he had repaid his mother for the kindness she had shown him as a child. Rasul-Allah (peace be upon him) replied by saying that all he had done had not paid back for one single contraction of the womb during labor when his mother bore him.**

Furthermore, dutifulness to parents is one of the good deeds which save from perdition. It was related that Abd Allah ibn ‘Umar said: “I heard the Messenger says: **‘Once three men from those before you set off together until they reached a cave at nightfall and they entered it. It happened that a rock rolled down the mountainside and closed off the cave’s entrance. They said: ‘Our only hope to be saved from this rock is to beseech God to have mercy upon us because of the good deeds we formerly did for His sake.’ So the first one said: ‘O God! When my parents were old I never gave milk to my wife, children or slaves before first giving them. Once I was late and by the time I came they had slept. I milked the animals for them and took the milk to them, but I found them asleep. I could not bring myself to give my family and slaves before them, so I waited with the bowl of milk in my hand until the down broke. Then they awakened and drank the milk. O God! If You see that I did so for Your Sake alone, then save us from the**

danger where are facing because of this rock.' Then the rock moved slightly. (Muslim).

Indeed, kind treatment towards parents is a direct reason for entering Paradise as it was narrated by Abu Hurairrah that the Messenger of Allah said: **"May he be disgraced! May he be disgraced! May he be disgraced! Whose parents, one or both, attain old age during his life time, and he does not enter Jannah (by rendering being dutiful to them)."** (Muslim).

Keeping their commitments and providing for them is an example treatment towards parents. '**A'isha (Allah be pleased with her) reported that a man said to Allah's Apostle (may peace be upon him) : My mother died all of a sudden, and I think if she (could have the opportunity) to speak she would have (made a will) regarding Sadaqa'. Will I be entitled to reward if I give charity on her behalf ? He (the Holy Prophet) said: Yes.** (Muslim).

8- Establishment of the ties of blood relationship:

Abu Hurairrah reported: the Messenger of Allah said: **"Allah created all the creatures and when He finished the task of His creation, Ar-Rahm (ties of relationship) said: '(O Allah) at this place I seek refuge with You against severing my ties.' Allah said: 'That I treat with kindness those who treat you with kindness and sever ties with those who sever ties with you.' It said: 'I am satisfied.' Allah said: 'Then this is yours.'** (Al-Bukhari and Muslim).

It was related that Abu Huraira said: **"Someone asked: 'O Messenger of God, I have relatives with whom I endeavor to keep good relationship, but they sever it. I treat them well, but they ill treat me. I am kind to them but they are severe with me.' So he said: 'If it is as you say, then throw hot ash at them and there would**

always remain with you on behalf of God who would keep you dominant over them so long as you keep to this.'"(Sahih Muslim).

In addition, keeping good relations with relatives is a means of attaining wealth and long life.

It was related that Anas ibn Malik said that the Messenger of God said**: "Whoever wishes to be granted more wealth and for his life to be prolonged should preserve the ties of blood relationship."** (Sahih Muslim).

9- Lowering the gaze, Veil and Asking permission:

Allah, the Almighty says:

(ﭺ ﭻ ﭼ ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ)

"Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.). That is purer for them. Verily, Allâh is All-Aware of what they do. {30} And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.) and not to show off their adornment except only that which is apparent (like palms of hands or one eye or both eyes for necessity to see the way, or outer dress like veil, gloves, head-cover, apron, etc.)"{31}(Surat An-Nur).

Jarir bin `Abdullah (May Allah be pleased with him) said: I asked the Messenger of Allah (PBUH) about (the Islamic ruling on) accidental glance (i.e., at a woman one is not Islamically allowed to look at) and he ordered me to turn my eyes away. (Muslim).

-Veil: Allah ordained the veil woman to protect her honor and dignity and to promote lowering the gaze and because it is a protection for the whole community from desires and vice. Allah says:

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ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ

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"O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e.screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allâh is Ever OftForgiving, Most Merciful."{59} (Surat AlAhzab).

-Asking permission (asking permission because of looking): Lowering the gaze and asking permission cause chastity, heart purity and pleasure from Allah. Moreover, not lowering the gaze promotes adultery in the society, and leads to big sins. It was narrated by Sahl bin Sa'd that he said: **A man peeped through a round hole into the dwelling place of the Prophet (peace be upon him) while the Prophet had a Midra (an iron comb) with which he was scratching his head, the Prophet said, "Had I known you were looking (through the hole), I would have pierced your eye with it (i.e., the comb)." Verily! The order of taking permission to enter has been enjoined because of that sight, (that one should not look unlawfully at the state of others).** (Sahih Al-Bukhari).

10- Haya' (modesty):

our Prophet Mohammed describes Haya' (modesty) as he said: **"and modesty is a part of faith."** (Sahih Al-Bukhari). So that faith prevents Muslims from performing forbidden deeds and modesty (Haya') prohibited Muslims from having bad qualities. Modesty is a small level and a part of faith and doesn't bring anything to a Muslim except good in his treatment, speech and dealing with his family and community. It was narrated by Imran bin Husain that he said: The Prophet Mohammed said: **"Haya' (modesty) does not bring anything except good."**(Sahih AL-Bukhari).

It was narrated by Abu Mas'ud that the Prophet (Peace & blessings be upon him) said: **"One of the sayings of the early Prophets which the people have got is: 'If you don't feel ashamed, then do whatever you like.'"** (Sahih Bukhari).

Scholars said: modesty in fact is a characteristic that makes people abstain from ill-behavior and from not giving the rights to those who deserve them.

Modesty is one of the characteristics of the Prophet Mohammed (peace be upon him) as his companions described him as "he had even more shyness than a virgin behind her veil." Modesty is a good feature for men because it raises their morals and treatments, as well as for women because it preserves their dignity and chastity. Modesty is like a dress that covers the body, if a man left it, his faults, bad morality and ill-features are exposed.

30. Forgiveness:

By asking forgiveness from Allah, Allah erases sins. Allah says:

(ﭣ ﭤ ﭥ ﭦ ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ ﭴ ﭵ ﭶ ﭷ ﭸ ﭹ ﭺ ﭻ ﭼ ﭽ ﭾ ﭿ ﮀ ﮁ)

"And those who, when they have committed *Fahishah* (illegal sexual intercourse etc.) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; - and none can forgive sins but Allâh - And do not persist in what (wrong) they have done, while they know." {135} (Surat Al-Imran).

Allah says:

(ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ)

"And whoever does evil or wrongs himself but afterwards seeks Allâh's Forgiveness, he will find Allâh OftForgiving, Most Merciful." {110}(Surat An-Nisa').

Ibn Mas'ud said: the Messenger of Allah said: **"He who says: 'Astaghfir ullah-alladhi la ilaha illa Huwal-Haiyul-Qayyumu, wa atubu ilaihi (I seek the forgiveness of Allah, there is no true god except Allah,**

the Ever-Living, the Self-Subsisting, and I turn to Him in repentance),' his sins will be forgiven even if he should have run away from the battlefield (while he was engaged in fighting for the Cause of Allah).” [Abu Dawud, At-Tirmidhi and Al-Hakim(on conditions of Al-Bukhari and Muslim for accepting Hadith)].

On the authority of Anas who said: I heard the Messenger of Allah saying: **“Allah, the Exalted has said: O son of Adam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me, I would forgive you. O son of Adam, were you to come to Me with sins nearly as great as the earth and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it.”** (At-Tirmidhi).

Forgiveness cleans and purifies the souls and hearts. It is said: the one who is constantly asking forgiveness of a sin from Allah, is without a sin. In addition, forgiveness is a means of increasing provision as Allah says on the Prophet Noah's tongue when he was promising his people:

**ﭐ ﭑ ﭒ ﭓ ﭔ ﭕ ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ ﭟ ﭠ ﭡ ﭢ ﭣ ﭤ ﭥ ﭦ ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ ﭴ ﭵ ﭶ ﭷ ﭸ ﭹ ﭺ ﭻ ﭼ ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽ ﷾ ﷿

Al-Agharr Al-Muzani said: the Messenger of Allah said: **“Sometimes I perceive a veil over my heart, and I supplicate Allah for forgiveness a hundred times in a day.”** (Muslim).

It was narrated by Abu Hurairrah that he said: I heard the Messenger of Allah saying: **“By Allah! I seek Allah’s Forgiveness and turn to Him in repentance for more than seventy times a day.”** (Al-Bukhari).

Ibn ‘Umar said: We counted the Messenger’s saying a hundred times during one single sitting: **Rabb-ighfir li, wa tubb ‘alayya, innaka antat-Tawwabur-Rahim. (MyRubb! Forgive me and pardon me. Indeed, You are the Oft-Retunrning with compassion and Ever Merciful.”** (Abu Dawud and At-Tirmidhi).

The Messenger of Allah advised us to constantly seek forgiveness, in particular before his death. Allah says:

**(ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽ ﷾ ﷿ ﷽ ﷾ ﷿ ﷽ ﷾ ﷿

It was related that Abu Hurairrah said that the Messenger of Allah said: **"By The One in Whose hand is my soul, had you not committed sin, God would remove you and replace you with another people who would sin and then they would seek God's forgiveness, so He would forgive them."** (Muslim).

Allah promised the believer who asking forgiveness from Allah as Allah says:

([illegible])

"For Al-Muttaqûn there are Gardens" {15}(Surat Al-Imran).

Allah sent punishment down to the previous nations if they didn't believe their prophets. But with His great Mercy upon our nation, Allah promised not send punishment as long as the Prophet Mohammed is alive, and after his death as long as we ask forgiveness from Allah. Allah says:

([illegible])

"And Allâh would not punish them while you (Muhammad SAW) are amongst them, nor will He punish them while they seek (Allâh's) Forgiveness." {33}(Surat Al-Anfal).

Keep reciting the most superior way of asking forgiveness with firm faith in it and you will be from the people of Paradise.

It was narrated by Shaddad bin Aus: The Prophet said **"The most superior way of asking for forgiveness from Allah is: 'Allahumma anta Rabbi la ilaha illa anta, Anta Khalaqtani wa ana abduka, wa ana 'ala ahdika wa wa'dika mastata'tu, A'udhu bika min Sharri ma sana'tu, abu'u Laka bini'matika 'alaiya, wa Abu Laka bidhanbi faghfirli innahu la yaghfiru adhdhunuba illa anta" (O Allaah, You are my Lord; none has the right to be worshipped, except You. You created me and I am Your servant and I abide by Your covenant and promise as best as I can. I seek refuge in You from the evil of what I have committed. I acknowledge Your favour on me and I acknowledge my sin, so forgive me, for verily no one can forgive sins, except You). The Prophet added. "If somebody**

recites it during the day with firm faith in it, and dies on the same day before the evening, he will be from the people of Paradise; and if somebody recites it at night with firm faith in it, and dies before the morning, he will be from the people of Paradise." (Al-Bukhari).

Thauban reported: Whenever the Messenger of Allah finished his prayer, he would beg forgiveness three times [by saying, 'Astaghfirullah' (3 times)] and then he would say:

"Allahumma Antas-Salamu, wa minkas-Salamu, tabarakta ya Dhal-Jalali wal-Ikram. (O Allah! You are the Bestower of security and security comes from You; Blessed are You. O Possessor of glory and honour)." Imam Al-Auza'I (one of the subnarrators) of this Hadith was asked: "How forgiveness should be sought?" He replied: "I say: Astaghfirullah, Astaghfirullah (I seek forgiveness from Allah. I seek forgiveness from Allah)."(Muslim).

We ask Allah forgiveness if there are any shortcomings, forgetfulness or mistake, Ameen.

Conclusion

Finally, we ask Allah to teach us what we don’t know and to benefit us from what we learn. Indeed, Allah is the Generous and the Bountiful. Our last prayer is that all the praises and thanks be to Allâh, the Lord of the *'Alamîn* and peace be upon all prophets and our Prophet Mohammed and all of his companions and family.